

THE CRITICAL REVIEW.

For the Month of *August*, 1774.

ARTICLE I.

Philosophical and Critical Observations on the Nature, Characters, and various Species of Composition. By John Ogilvie, D. D.
2 Vols. 8vo. 12s. Robinson.

Literary composition has employed the pens of the most eminent ancient and modern critics, but has never been treated more scientifically than in the elaborate production now before us. Not content with drawing his observations from examples, the author has ascended to the sources of intellectual sensation, and developed the influence of the several faculties of the mind, both separately and when combined, on the art which is the subject of his enquiry. The irradiations of genius are here traced to their center with the acute discernment of philosophy, and in the various provinces of composition the theory and practice are perspicuously delineated.

In the first section we are presented with introductory observations on the nature of composition, and with the method in which the author proposes to investigate his subject.

‘Composition, says he, will probably be contemplated by a mind that reflects on its nature, importance, and tendency, in the two following general lights. It will be considered in one view as the result of a peculiar combination, and propensity of the faculties of the mind: in another, as an art, distinguished by particular characters, divided into various species; and producing effects of the greatest importance to the civilization and happiness of mankind. It is proposed, in the present Essay, to examine this copious subject under these general heads: in the prosecution of

which, after having endeavoured to point out the spheres of the intellectual powers in this art, to mark the signatures by which each is discriminated; to display their diversified combinations, and to lay down such rules as tend to bring these most nearly to an equipoise, when found to have been originally disproportioned; we propose to consider, in separate sections, the principal characters of classical composition; to take a view of its various species, as formed by the union of these characters; and to conclude the work by making some observations on the design, importance, and tendency of the art.

The faculties of the mind whose offices in the province of composition the author describes, are the understanding; the imagination, or inventive power; discernment, as indicating the operation of both; and memory. The three first of these faculties, he observes, though possessing distinct departments, necessarily exert united influence in every species of composition, when properly executed. The author thus discriminates the powers of imagination and judgment.

“The understanding is that power of the mind which determines the relation of parts to each other in laying down the plan of a performance of whatever nature; which judgeth of its comprehension as suited to the subject; which, following the series of effects to their original, investigates a cause; and superintends the conduct of this procedure in such a manner as to make the expression bear the same relation to the sentiments of any performance which these last are required to do to each other.”—“Imagination; or the inventive faculty, as it is denominated, is that which strikes out happy imitations, forms new and original assemblages of ideas; and thus supplies the materials of those just and beautiful illustrations, which at the same time improve the expression of composition, and heighten the effect of its sentiment.”—“By discernment we understand that faculty which, without carrying on any regular process, comprehends as it were instantaneously the proper manner of treating any subject, by fixing upon the points that are of principal consequence, and accomplisheth by this mean, at once, purposes which the understanding alone cannot effectuate in *some cases* by any exertion; and obtains in those to which it is adapted, by a slow and deliberate procedure.” This power appears to participate of both the former, but is constituted wholly by neither. From judgment, considered by itself, it differs remarkably in quickness of perception at all times universally, and even upon some occasions, in its choice of objects. From imagination it is no less distinguished by making a *just* instead of a *superficial* or *indiscriminate selection of means*; and by going to the bottom of a subject, instead of skimming lightly on its surface. Discernment, thus including a part of the offices both of judgment and imagination, we shall find to act in different departments, according to the proportion in which either of these faculties is conferred on an individual. Thus when a large share of the inventive is united with a much greater proportion of the reasoning power, to which last therefore it is wholly subservient, the intellectual eye, though taking cognizance in general of all objects, will be conspicuous principally, either in conducting, or in judging of that disquisition which is directed by the understanding. It judg-

judgeth for instance in this case of the force and propriety of an argument, whose connection with the subject might wholly escape the observation of a less intelligent mind. It brings together proofs from every quarter, to support and confirm an hypothesis framed originally by an act that indicates the most acute perception; and hits (to use the language of an eminent writer) upon that particular point on which the bent of each argument turns, or the force of each motive depends." Thus it is, that philosophical discernment is peculiarly constituted, and becomes conspicuous, either in the sphere of composition, when a subject is methodised and discussed, or in forming an estimate of the execution when submitted to critical investigation.

'A proportion of the inventive faculty more adequate to that of the reasoning power, (each supposed to exist in an eminent degree) renders the influence of discernment still more conspicuous than in the former instance, because it appears with equal advantage in this case, when judging of the arts, as well as of the investigations of science; and will pronounce as properly of what is beautiful in the one, as of what is just and decisive in the other. The means by which both is effectuated we shall consider more particularly, when we come to treat of this as a distinct faculty, operating universally on the various branches of composition.'

In the four subsequent sections Dr. Ogilvie considers separately the above mentioned faculties of the mind, as they relate to composition. The first in order is that of the understanding.

This faculty, our author observes, is principally conspicuous in the discovery of a theory or hypothesis; the disposition of the several parts of a work in such order as most effectually answers the purpose intended; the comprehension of the plan best adapted for the prosecution of every subject; and lastly, the propriety of sentiment and illustration. On these several heads we meet with many judicious and apposite remarks. We shall lay before our readers the arguments which are advanced to prove the influence of the understanding on propriety of sentiment.

'In all productions whatever, propriety of sentiment is invariably characteristical of an author's understanding; and points indeed so naturally to this original, as never, when discovered, to be ascribed to another. But what, it will be said, is meant by this term *propriety* when applied to the sentiment of Composition in the various species of the art? It is a vague and general designation that admits of different views, according to that branch of the present subject to which it is applied; and its sense ought therefore to be determined and exemplified in each of these departments considered by itself. This requisition is undoubtedly just, and in order to answer it, we must enter somewhat more particularly into the subject.

'Propriety characterising the different species of Composition, suggests different ideas, according to the nature and tendency of each. Thus in philosophy, where it is expected that every position will be confirmed by the best adapted evidence, propriety of sentiment is said to obtain when the author, though sometimes

drawn into little digressions, yet keeps close in general to the principal object of his research; and selects from the various arguments or illustrations that occur to him, those whose immediate tendency is to prove or explain the point which he hath ultimately in view. In history, where the narrative manner takes place of the didactic, sentiments have propriety, when these grow as it were naturally out of the detail, and seem to be necessary parts of the work itself, rather than superfluities that may be lopped off from it. In eloquence, propriety of sentiment requires, that the orator should fix upon such motives and arguments as he knows will make the most lasting impression upon the audience to whom his discourse is addressed; and that the whole should be enforced by observations judiciously adapted to the nature of the subject, and to the circumstances of the hearers.—With regard to the poetic art indeed, as it admits of much greater variety of Composition than any of the others it is more easy in most cases to perceive the effects of this propriety of sentiment, than to say particularly by what it is constituted. Without however having recourse to the various species of this art, it may be observed, that we always applaud the judgment of the writer, when we find moral and instructive sentiments wrought into his performance, without either leading the reader from the subject, or breaking the unity of design. In descriptive pieces particularly we view these as bustoes disposed artfully in variegated scenery, where they form agreeable and attractive decorations.

The understanding claims as a province peculiarly its own, the power of distinguishing any performance by this characteristic of propriety. It effectuates this purpose by giving close attention as well to the nature of objects, as to the justness of their disposition; and by taking into its estimate whatever is necessary to render the exhibition adequate and complete. Thus it is that the sentiment in historical narration rises so naturally out of the detail, as if it made a part of, and was necessary to sum it up. Thus a clear relation is perceived to take place in the disquisitions of philosophy, betwixt the observations or arguments, and the end, whether an ultimate or subordinate one, which these are adduced to bring about. In the first case, a judicious and of consequence comprehensive survey of events includes those sentiments that either render the narration instructive, or serve to connect one part of the subject with another; in both which cases their propriety is obvious. In the last instance where narration takes no place, it is the power of understanding likewise that by permitting nothing to pass that is either frivolous or unappropriated, renders the whole an object of rational approbation.

With regard to the arts of eloquence and poetry, where an ampler range is opened to imagination; can any reason be assigned why effects of the same kind should not likewise be considered as derived from the same original? And does it not indicate a defect of this faculty, when these are wholly overlooked as signatures of it, merely perhaps because they appear in a species of richer and more diversified Composition? At many times indeed we may venture to affirm, that a single thought thrown out at once, and seeming to rise out of the subject by a kind of new creation, will discover to a mind capable of taking in its whole force, greater extent of judgment and deeper insight into the springs by which the mind is most powerfully actuated, than those elaborate researches
by

by which truth is elucidated, after carrying on a progressive and complicated detail.

* This attention to propriety of sentiment as the test of understanding, will show us that the opinion, however universally prevalent, is fallacious, that the distinguishing criterion of this power is strength and justness of argument. In order to judge properly of this point, we must make allowances for the various subjects of speculation, each requiring to be treated in a manner peculiar to itself. As florid epithets therefore, and pompous declamation, would be justly looked upon in a discourse professedly philosophical to be evidences of a defective understanding; so a series of reasoning uniformly supported in a piece (which as far as any subject can be treated in this manner) ought to be purely pathetic or descriptive, indicates in fact a deficiency of judgment as much as the former. The difference only is, that in the one case an author discovers that defect in the execution of his subject, which in the other is conspicuous from his choice of it.

The third section is employed on the influence of imagination in composition; where the author considers at large the operations of this faculty, as they relate to the images, incidents, sentiments, or characters in the various departments of literature. The judicious remarks, together with the illustrations produced on these subjects, display Dr. Ogilvie's abilities in a very advantageous point of view. The following extract will be admitted to justify this eulogium.

* The incidents of any work considered as the immediate offspring of imagination, may be viewed either as means of arresting attention by their variety, novelty, and agreeable arrangement; or as circumstances that upon some occasion, astonish and exalt the mind by that grandeur and sublimity of which they are viewed as indications. In the first of these views it is obvious, that if we judge a great imagination to be characterised by the complicated incidents that it works into a fable, we shall then be led to admire the authors of the old romance much more than those of the Iliad, the Æneid, or Odyssey. For the former have varied their narration with a detail of imminent dangers, fortunate escapes, unexpected interviews, surprizing revolutions, successful temerity, and resolute enterprize; to which in the writings of the others (the Odyssey itself not excepted) we meet with nothing of this kind in all respects adequate. Upon the same principle the Orlando Furioso might be preferred equally both to the one and other, distinguished as it is by so amazing a series of stupendous events, that the mind is lost among them as in a labyrinth, and cannot disentangle the parts of so complicated a plan.

* It will serve however to convince us that no very eminent share of imagination is required to effectuate this purpose if we reflect that a comparison of the works formerly mentioned with the Iliad, &c. will induce us to judge either that their authors possessed but an inferior proportion of imagination, or that the irregularity with which it appears to have operated, is wholly unaccountable and extraordinary. For if we lay it down as a principle, that the invention of incidents is always the criterion of a vigorous imagination, it will then follow, that a faculty which is deemed equal

at one time to the accomplishment of a noble and interesting purpose, ought likewise to be equal to another arising from the same cause; and demanding it is supposed an exertion no higher than the former. Should we judge therefore the invention of characters to demand no greater effort of the faculty above mentioned than is displayed in the present case; we may naturally ask by what means it happens, that authors who have attained so high a degree of excellence in one of these spheres, are yet so deficient in the other? for amidst all that variety of events by which the works that exhibit marks of this invention are separately characterised, the reader, who may expect to meet with a corresponding variety of qualities in the minds and deportment of the principal personages, will be surprised to find evidences in this point of view of barren invention, defective arrangement, and upon the whole of an insipid and disgusting uniformity. The numerous instances which we meet in these works, because they indicate always the existence of imagination, are upon a superficial view supposed to determine its extent. But however beautiful in themselves, yet the illusion subsides when they are contemplated in this last light, and we perceive the weight that ought to be laid upon them.

‘ In the same manner it must be obvious that if the variety of events that may take place in a work, are no indications of a great, they are as little to be regarded as the marks of an exuberant imagination. The last mentioned quality is said to characterise this power of the mind when it is observed to throw out a profusion of images; to clothe its objects in the most luxuriant drapery; when, in short, not satisfied with what is merely proper and expedient, it adds likewise whatever is supposed to be beautiful and ornamental.

‘ However, very little attention will serve to convince us that the talent of colouring Composition is wholly distinct from that of inventing incidents; and that though few men possess the former, who are not likewise capable of exercising the latter of these, yet the exertion of this last by no means implies a power in the person whom it distinguisheth, of displaying the other to equal advantage. Thus will it be said that, in the works formerly mentioned where we meet with a series of stupendous and astonishing events; those picturesque images are introduced which place the various scenes in succession before the very eye of the spectator? Are the events even when supposed to be such as might arrest the attention of a judicious reader, as these described, or does the author who invents, appear able to paint them with that rich, vivid, and expressive colouring, which confers importance on the most trivial circumstances, and excites admiration by something wholly independent of any transaction, as the mind is taught to feel this passion when a sensation entirely opposite must have been raised even by correct and chastised compositions? Do we observe, in short, that the power of multiplying and diversifying events is naturally characteristic of that which throws out a blaze of imagery, and riots in luxurious ornament; or do we associate with this idea, that likewise of a person,

Qui irritat, mulcet, falsis terroribus implet

Ut Magus, & modo me Thebis, modo ponit Athenis?

‘ After all however it is not our design to insinuate that the species of invention last mentioned is never to be regarded as the criterion of fertile and copious imagination. Our observations on
this

this subject regard rather the nature of those objects which this faculty delights to contemplate, than the degree in which (excluding this last consideration) it may be acknowledged to subsist.

The fourth section treats of penetration, or discernment, as it regards composition. With how much propriety our author discriminates this faculty of the mind from the judgment, will best appear by a quotation.

‘ The word Discernment, says he, we have formerly observed, points out “ that mental faculty which, without carrying on any regular process, comprehends as it were instantaneously the proper manner of treating any subject, by fixing upon the points that are of primary importance; and accomplisheth, at once, by these means purposes which the understanding alone cannot effectuate in some cases by any exertion; and abstains in those to which it is adapted by a slow and deliberate procedure.” The term in this acceptation corresponds to a sight clear, piercing, and qualified to take immediate as well as ample cognizance of the objects that are presented to it. That there is a quality of the mind distinguished by these characters, no man (whether possessed of it himself or not) will call in question, who reflects upon the ideas which the decisions and sentiments of those in whom it is judged to predominate, call naturally up to his thought. When we attempt to explain any point in which there is considerable difficulty, as many, perhaps the far greater number of men, must be gradually led to comprehend it by having every part of the process clearly laid open, and every objection regularly superseded; there are a few with whom this method of proceeding is unnecessary. As soon as the subject is laid down, and a few principal evidences laid before them, these take in the whole by a kind of intuitive perception; supplying the intermediate means so quickly, as to render particular representation inexpedient. Such persons we commonly denominate men of quick parts, or of acute intellect. When engaged in the same manner in the business of life, the same qualities by whose exertion they are acute critics in the former instance, render them penetrating observers in the other. In this last case indeed, some part of that knowledge of mankind which experience confers, must be acquired, without whose influence the greatest abilities must fail of judging with adequate comprehension. But when there is a concurrence of this last with certain qualities which we shall explain afterwards, the man becomes capable of entering deeply into the characters of those with whom he is conversant. He gains a facility of reading in the countenance those sensations, however closely concealed, that actuate the heart; and of collecting from casual, loose, and unsupported assertions thrown out apparently at random, as hints of what might have been advanced, such significant and distinguishing criteria as are decisive of their justness, propriety, and importance.

‘ When we consider with the same object in view, the finer arts as they are called, particularly those of poetry and eloquence, effects similar to such as have been already mentioned, naturally point to the same original cause. The transitions particularly in purely poetic composition, are often abrupt, and at first view appear to be unconnected. The thoughts likewise seem to stand detached from each other; and by the high colouring of imagination are

frequently rendered obscure. Eloquence we have seen in the same manner to be often most conspicuous, when abrupt interrogations, and strokes of nature and passion are thrown into a discourse, whose connection with the preceding circumstances is apparently remote, and to be fully comprehended only by those who have a thorough knowledge of the heart. As the person who works by these means upon the most powerful principles of human nature, must know every method of calling them into strenuous exercise; he likewise who is sensible of the full force of every motive that is applied for such purposes, must, it is obvious, possess a considerable proportion of the same intelligence; and of the faculty that lays open to him the heart and affections.

That this mental power, by whatever designation it may be made known, ought to be considered in a distinct point of view from either of those whose offices we have yet mentioned, will be obvious from the following account of its nature and effects.

We have already taken notice of one striking difference betwixt the faculty of discernment, and the understanding or reasoning power strictly so called, as the former is distinguished by a quickness of perception, which stands in opposition to the slow and cautious procedure of the latter. This is one of those observations which it is neither necessary nor indeed practicable to confirm by regular argumentation. Every man's feeling and experience must decide on the truth of it. It is only requisite that we observe, in order to know how far the powers here compared together, really differ in their method of operation; whether there are not many persons possessed of unquestioned judgment as discovered either in carrying on, or in examining a regular process of argument, who far, from taking in the whole the view of capital strokes when exposed separately, find even the images that illustrate sentiment to some minds, so many obstructions to a perfect knowledge of the subject; and enter into it thoroughly only when objects pass successively in review, described in the simplest words, and placed in arrangement so nearly perfect, as not to be deficient in any point of the smallest consequence. Should this be granted, we are naturally led to ask, whence it is, that men, who unquestionably possess this intellectual power, and exhibit when called upon every indication of it, discover at the same time the traces of a procedure which never characterises the man of mere understanding? The different manner of operation here evidently distinguisheth this last mentioned faculty from that to which we apply the word discernment, in whose conduct we observe the marks of understanding eminently conspicuous, along with such as appear to be derived from some original wholly distinct from it.

The philosophical enquirer afterwards considers the peculiar province of discernment, and its manner of operation in the various species of composition; but of this he treats more fully in a subsequent part of the work.

The fifth section is allotted to the use of Memory in Composition; in the sixth, the author treats of the various Combinations of the intellectual Powers in the different Species of Composition; and in the seventh, of that Combination of the intellectual Faculties which gives rise to the arts of Poetry and Criticism. Though Dr. Ogilvie's remarks on this subject

ject are in a great measure anticipated by his ingenious essay on Lyric Poetry, we meet here with so many just observations, that we cannot avoid being impressed with the most favourable opinion of the eminent abilities with which he is endued for treating in an adequate manner this department in literature. It is sufficient at present to observe, that in the section before us he delineates distinctly that union of the intellectual powers, which gives rise to philosophy, history, poetry, fables, and criticism.

In the last section of the first volume our author enquires, Whether that Balance of the intellectual Powers, from which the Perfection of Composition results, can be obtained; and by what methods we can make the nearest approach to it. In treating of this subject he observes, that a mind which had received from nature a propensity to composition, and whose faculties are balanced with perfect equality, would attain the utmost excellence in this art of which human nature is capable. He then considers the causes by which this balance of the mental faculties is obstructed, and concludes with laying down such rules as may tend to supply this defect.

In our next Review we shall give an account of the succeeding, and most interesting part of this work, in which the author discovers not only great judgment and ingenuity, but extensive learning and a variety of critical observations.

[*To be continued.*]

II. *Rational Recreations, in which the Principles of Numbers and Natural Philosophy are clearly and copiously elucidated, by a Series of easy, entertaining, interesting Experiments. Among which are all those commonly performed with the Cards.* By William Hooper, M. D. 4 Vols. 8vo. 1l. 1s. Boards. Concluded. L. Davis.

IN our preceding Review we gave an account of the first and second volumes of this work: it remains to speak of the third and fourth.

Vol. III. contains the subjects of Electricity and Magnetism. The author explains, in the definitions and aphorisms prefixed to each subject, the respective properties of electricity and magnetism, as a necessary preparation to the comprehending those general laws of nature by which the several phænomena are produced in the succeeding Recreations; and of which the practitioner should have at least a general knowledge, to enable him to perform the several experiments. The definitions and aphorisms in electricity are followed by a description of an electrical apparatus, of general use, and particularly neces-

necessary to the Recreations contained in this division of the work, such as the revolving globe and rubber, with its prime conductor; the electric battery; the fulmineous conductor; and the electrometer. Under the head of Magnetism, the author has given the method of making artificial magnets; and the construction of a magnetic perspective glass. As the properties of electricity and magnetism are too well known to the philosophers of this age, for them to receive any new information from what the author intends only as a superficial explanation to those who may amuse themselves with the recreations he describes, it will be needless to make any extracts from that part of his work; we shall therefore content ourselves with selecting some of the most entertaining.

‘ Recreation I. *The animated feather.*

‘ Electrify a smooth glass tube with a rubber, and hold a small feather (or piece of leaf gold) at a short distance from it. The feather will immediately fly to the tube, and adhere to it for a short time, and then fly off; and the tube can never be brought close to the feather till it has touched the side of the room, or some other body that communicates with the ground. If, therefore, the operator take care to keep the tube constantly between the feather and the side of the room, he may drive it round to all parts without touching it; and, what is very remarkable, the same side of the feather will be constantly opposite the tube.

‘ While the feather is flying before the smooth tube, it will be immediately attracted by an excited rough tube, or a stick of wax, and fly continually from one tube to the other, till the electricity of both is discharged.’

‘ This was one of the first, and is one of the most common experiments in electricity; it is however very entertaining, and shows the nature of electric attraction and repulsion altogether as well as a more elaborate performance.’

‘ Recreation IV. *The artificial spider.*

‘ Cut a piece of burnt cork, about the size of a pea, into the form of the body of a spider; make its legs of linen thread, and put a grain or two of lead into it, to give it more weight. Suspend it by a fine line of silk between the electrified arch and an excited stick of wax, and it will, like a clapper between two bells, jump continually from one body to the other, moving its legs at the same time, as if animated; to the no small surprize of those who are unacquainted with the electric influence.’

‘ Recreation VI. *The magic picture.*

‘ Have a large print, suppose of the king, with a frame and glass. Cut a pannel out of the print at about two inches from the

‘ * This feather not badly represents one of that despicable sort of women they call coquettes; who when an excited suitor appears, readily flies to him, but presently quits him. If another suitor appear, she in like manner flies to him, and in like manner leaves him; and then, unless a third party appear, is continually changing from one to the other; till at last, they both grow tired of her, and she then remains as insignificant and contemptible as a mere feather.’

frame

frame all round: with thin paste, or gum water, fix the border that is cut off, on the inside of the glass, pressing it smooth and close, then fill up the vacancy, by covering the glass well with leaf gold, or thin tin-foil, so that it may lie close. Cover likewise the inner edge of the bottom part of the back of the frame with the same tin foil, and make a communication between that and the tinfoil in the middle of the glass; then put in the board, and that side is finished. Turn up the glass and cover the fore-side with tin-foil, exactly over that on the backside, and when it is dry, paste over it the pannel of the print that was cut out, observing to bring the corresponding parts of the border and the pannel together, so that the picture will appear as at first, only part of it behind the glass, and part before. Lastly, hold the print horizontally by the top, and place a little moveable gilt crown on the king's head.

' Now if the tin-foil on both sides of the glass be moderately electrified, and another person take hold of the bottom of the frame with one hand, so that his fingers touch the tin-foil, and with the other hand endeavour to take off the crown, he will receive a very smart blow, and fail in the attempt. The operator who holds the frame by the upper end where there is no tin foil, feels nothing of the shock, and can touch the face of the king without danger, which he pretends to be a test of his loyalty. When a ring of persons take a shock among them, the experiment is called the conspirators.'

Recreation VII. *The Tantalian cup.*

' Place a cup or pot, of any sort of metal, on a stool of baked wood, or a cake of wax. Fill it to the brim with any sort of liquor: let it communicate with the branch by a small chain, and when it is moderately electrified, desire a person to taste the liquor, without touching the cup with his hands, and he will immediately receive a shock at his lips; which, however, should not be very strong.

' The motion of the wheel being stopped, you offer to taste the liquor yourself, and desire the rest of the company to taste it likewise, which they will do without any inconvenience. You then give the signal to the operator, and while you are amusing the company with discourse, the cup is again charged, and you desire the same person a second time to taste the liquor, when, to the no small diversion of the company, he will receive a second shock.'

Recreation VIII. *The circular chimes.*

' Let a small upright shaft of wood pass, at right angles, through a thin round board, of about twelve inches diameter, and let the shaft turn on a sharp point of iron fixed in the lower end; while a strong wire in the upper end, passing through a small hole in a thin brass plate, keeps the shaft truly vertical. About thirty radii, of equal length, made of sash glass, cut in narrow slips, are to issue horizontally from the circumference of the board; the ends most distant from the center being about four inches asunder, and on the end of every one of them is fixed a brass thimble. If a wire fixed to either of the links, while the other end of that chain communicates with the wire of a bottle electrified in the common way, be brought near the circumference of the wheel, it will attract the nearest thimble, and so put the wheel in motion. That thimble, in passing by, receives a spark, and being thereby electrified, is repelled, and so driven forward, while

while a second thimble, being attracted, approaches the wire, receives a spark, and is driven after the first, and so on, till the wheel has gone once round; when the thimbles before electrified approaching the wire, instead of being attracted as they were at first, they are repelled, and the motion presently ceases.

‘ But if a wire communicating with the other chain, that is connected with another bottle charged through the coating, be brought near the same wheel, it will attract the thimble repelled by the first, and thereby double the force that carries the wheel round; and not only taking out the fire that had been communicated by the thimbles to the first wire, but even robbing them of their natural quantity; instead of being repelled when they come again toward the first wire, they are more strongly attracted; so that the wheel mends its pace, till it goes with great rapidity, twelve or fifteen rounds in a minute, and with such strength, that the weight of four or five pounds, when laid on it, does not visibly retard its motion.

‘ Now if a radius of baked wood, of about eight inches, be fixed in the upper shaft, and a number of small bells, corresponding to the notes of a tune, be placed on pillars, and fixed in two semicircular stands, at a proper distance from the thimbles, when the wheel turns round the radius will strike against the bells, and consequently play the tune; and as the celerity of the wheels is continually altering, so will be the time, or duration of the notes. It is to be observed, that the two semicircles in which the bells are fixed, must not be brought within reach of the radius till the wheel has acquired a considerable velocity, for otherwise they will at least check, if not totally stop, its motion. If the stroke of the wooden radius do not give a tone sufficiently acute, a piece of solid glass may be fixed to the end of it.

‘ If a greater variety of tones is required there may be two sets of bells, one for the treble and the other for the base. The bells may likewise be made to take out of the stand, so as to perform different tunes by being placed in different positions.’

Recreation XVII. *The electrical kite.*

‘ Take a large thin silk handkerchief, and extend it, by fastening the four corners to two slight strips of cedar. The handkerchief thus prepared and accommodated with a tail, loop, and string, will rise in the air as a common paper kite. To the top of the upright stick of the cross is to be fixed a pretty sharp-pointed wire, rising a foot or more above the wood. To the end of the twine next the hand is to be tied a silk ribband, and where the twine and silk join, a key, or tin tube may be fastened.

‘ This kite is to be raised when a thunder gust appears to be coming on, and as soon as the thunder clouds come over the kite, the pointed wire will draw the electricity from them, and the kite with all the twine will be electrified, the loose filaments of the twine will stand out every way, and be attracted by the finger. When the rain has wetted the kite and twine, so that it cannot conduct the electric fire freely, it will stream out plentifully from the key, on the approach of a man's knuckle. At this key a phial may be charged, and from the electric fire thus obtained, spirits may be kindled, and all the other experiments performed.

‘ The greatest quantity of electricity that was ever brought from the clouds by an apparatus, was by M. de Romas, of Nerac, in the south of France. This gentleman was the first who made use of a wire

wire interwoven in the hempen cord of an electric kite, which was seven feet and a half high, and three feet wide, so that it contained 18 square feet of surface. This cord was found to conduct the electricity of the clouds more powerfully than a hempen cord, even though it was wetted; and being terminated by a cord of dry silk, enabled the observer (by a proper management of his apparatus) to make whatever experiments he thought proper, without danger.

By the help of this kite, on the 7th of June, 1753, about one in the afternoon, when it was raised 550 feet from the ground, and had taken 780 feet of string, making an angle of near 45 degrees with the horizon, he drew sparks from his conductor three inches long, and a quarter of an inch thick, the snapping of which was heard 200 paces. While he was taking these sparks, he felt, as it were, a sort of cobweb on his face, though he was more than three feet from the string of the kite: after which he did not think it safe to stand so near, and called aloud to all the company to retire, as he did himself about two feet.

Thinking himself now secure enough, and not being incommoded by any body very near him, he took notice of what passed among the clouds that were immediately over the kite. There was no appearance of lightning there, or any where else, nor scarce the least noise of thunder, and no rain at all. There was a pretty strong wind at west, which raised the kite at least 100 feet higher than in any other experiment. Casting his eyes afterwards on the tin tube fastened to the string of the kite, and about three feet from the ground, he saw three straws, one of which was about a foot long, a second four or five inches, and the third three or four inches, all standing erect, and performing a circular dance, like puppets, under the tin tube, without touching each other.

This little spectacle, with which several of the company were much delighted, lasted about a quarter of an hour; after which some drops of rain falling, he again perceived the sensation of the cobweb on his face, and at the same time heard a continual rustling noise, like that of a small forge bellows. This was a further warning of the increase of electricity, and from the first instant Mr. de Romas perceived the dancing straws, he thought it not advisable to take any more sparks, even with all his precautions; and he again intreated the company to retire to a still greater distance.

Immediately after this came on the last act of the entertainment, which M. de Romas acknowledges made him tremble. The longest straw was attracted by the tin tube, upon which there followed three explosions, the sound of which greatly resembled that of thunder. Some of the company compared it to the explosion of rockets, and others to the violent crashing of large earthen jars against a pavement. It is certain that it was heard into the heart of the city, notwithstanding the various noises there.

The fire that was seen at the instant of explosion had the shape of a spindle, eight inches long, and five lines in diameter. But the most astonishing and diverting circumstance was produced by the straw, which had occasioned the explosion, following the string of the kite. Some of the company saw it at 45 or 50 fathoms distance, attracted and repelled alternately, with this remarkable circumstance, that every time it was attracted by the string,

string, flashes of fire were seen, and cracks were heard, though not so loud as at the time of the former explosion.

It is remarkable, that from the time of the explosion, to the end of the experiment, no lightning at all was seen, and scarce any thunder heard. A smell of sulphur was perceived, much like that of the luminous electric effluvia issuing from the end of an electrified bar of metal. Round the string appeared a luminous cylinder of light, three or four inches in diameter; and as this was in the day time, M. de Romas did not question but that if it had been in the night, the electric atmosphere would have appeared to be four or five feet in diameter. An end was put to these remarkable experiments, by the wind's shifting to the east, and rain, mixed with hail, coming on in great plenty.

Vol. the IVth and last, contains, 1. Pneumatics; in which, after the principles, definitions, and aphorisms, we have the description and uses of the air pump, anemometer, or wind-measurer, hygrometers of various sorts, thermometers, barometers, &c. then various recreations or experiments with the air pump, &c. Of this part the following may serve as a specimen.

Recreation VIII. *The mercurial rod.*

Take a piece of stick, cut it even at each end with a penknife, and immerse it in a vessel of mercury. When the air is pumped out of the receiver, it will at the same time come out of the pores of the wood, through the mercury, as will be visible at each end of the stick. When the air is again let into the receiver, it falls on the surface of the mercury, and forces it into the pores of the wood, to possess the place of the air.

When the rod is taken out and weighed, it is found to be several times heavier than before, and has changed its colour, being now all over of a blueish hue. If this stick be cut transversely, the quicksilver will be seen to glitter in every part of it.

Recreation XIV. *The mercurial shower.*

Cement a piece of wood into the lower part of the neck of an open receiver, and pour mercury over it. After a few strokes of the pump, the pressure of the air on the mercury will force it through the pores of the wood in form of a beautiful shower; which, if the receiver be clear and the weather be dry, will appear luminous in a dark chamber.

2. Hydrology, or the Doctrine of Fluids; in which are given a description and use of the hydrologic apparatus, the syphon, pumps, hydrometer, hydrostatic balance, Archimedes's screw, hydraulic scoop, bellows, fountains, jet d'eau, cascades, diving-bell, &c.

3. Pyrotechnics, or the Doctrine of Fire. Of which take the following specimens.

Recreation XXXVII. *The inflammable phosphorus.*

Take the meal or flour of any vegetable, put it into an iron pan over a moderate fire, and keep it stirring with an iron spatula, till it be converted into a black powder: to one part of this add four parts of crude alum. Make the whole into a fine powder, which

which being put into an iron pan over the fire, is to be kept constantly stirring with a spatula till almost ignited, to prevent its cohering in lumps, as it is apt to do upon the melting of the alum, in which case it must be broke again, stirred about, and accurately mixed with the flour, till it emit no more fumes, and the whole appear a fine, dry, black, fixed powder.

Put this powder in a clear, dry phial, with a narrow neck, filling to about one third from the top. Then stop the mouth of the phial with loose paper, so as to let the air pass freely through it, and leave room for fumes to come through the neck. Place the phial in a crucible, encompassed on all sides with sand, but so that it may not touch any part either of the bottom or sides of the crucible, but a considerable space be every where left between them. The phial must be covered up with sand, so as only to leave a part of it bare, through which you may perceive whether the matter be ignited. In this state the crucible is to be surrounded with coals kindled slowly, till it be well heated on all sides, when the fire is to be raised, till the crucible, sand, glass, and matter in it, be all red hot; in which state they are to be kept for an hour; after this, the fire being still kept up, the orifice of the phial is to be well closed with wax, to prevent any air from entering. Thus the whole being left to cool undisturbed, you will at last find in the phial a black dusty coal, formed of the flour and alum.

A small quantity of the matter contained in this phial being shook out, into the cold air, immediately takes fire and burns; but having once felt the air, loses all power of kindling thereby. This manner of producing fire appears the most extraordinary of all that have hitherto been discovered, since the matter thus prepared will preserve its virtue three months, provided the air be kept from it: but if the smallest quantity of moisture, even of that little which is lodged in the air, come to touch this powder, the experiment will not succeed.

• Recreation XXXVIII. *The liquid phosphorus.*

Take a piece of English phosphorus, about the size of a pea, and cutting it very small, put it into half a glass of quite clear water. Boil it in a little earthen vessel over a moderate fire. Have a phial with a narrow neck and a glass stopper; take out the stopper and plunge the phial in boiling water: then take it out, and pouring out the water, put the boiling mixture immediately into it: instantly stop the phial, and cover it with a cement, that the air may not in any degree enter it.

This mixture will shine in the dark for several months, though the phial be not touched: if it be shook, especially in warm dry weather, very strong lightnings will dart from the middle of the water.

Some pleasing amusements may be produced by putting this phosphorus in a long or broad phial, and pasting a paper over it, in which letters or figures are cut.

• Recreation XXXIX. *The fulminating gold.*

Place a small matraass, on a sand heat, and in it put one part of filings of pure gold, and three parts of aqua regia. When the liquor has entirely dissolved the gold, put the mixture in a phial, and add five or six times as much common water.

Then take spirit of sal ammoniac, or oil of tartar, and pour it, drop by drop, on the dissolution, till the ebullition ceases. Let

this

this mixture rest, till the gold be entirely precipitated to the bottom of the phial. Pour the water that swims at the top gently off, and after washing this gold dust several times in common water, dry it by a very moderate heat, by putting it on a paper that will absorb all its moisture.

* If a grain of this powder be put in a copper spoon, over the flame of a candle, as soon as it is well heated, it will go off, with a report like that of a pistol. If the spoon be not sufficiently strong, the matter will run through it, and make an explosion underneath, with great violence.

* Recreation XLI. *Prince Rupert's drop.*

* Take up a small quantity of the melted matter of glass, with a tube, and let it drop, red hot, into a pail of water, by which it will receive its form, and be solid throughout; except that sometimes it contain a few air bubbles. This drop or tear will have a small tail, which being broke, the whole substance of the drop will burst, with great violence, into a fine powder, and give considerable pain to the hand that breaks it.

* It is remarkable, that the bulb or body will bear the stroke of a hammer without breaking, but if the least part of the tail be broke, the above-mentioned effect is produced. If the tear be cooled in the air, it will not produce the effect; and if it be ground away on a stone, nothing extraordinary appears. But if it be put into the receiver of an air-pump, and there broke, the effect will be so violent as to produce light.

* This phenomenon is supposed to proceed from the particles of the glass being in a state of repulsion, while melted, but by being dropped into cold water, the external particles are condensed, and hold the internal, which are still in a state of repulsion, as in a case, but when an opening is made in that case, by breaking off the tail, the confined particles rush forth, and burst the drop with the greatest violence.

* Recreation XLIV. *The magic picture.*

* Take two pieces of glass about three inches long and four wide: they must be quite level, and exactly of the same size. Place them one over the other, and let there be about one-twentieth part of an inch between them, which you may effect by pasting papers on their four corners. Join these two glasses together by a luting composed of lime slacked by lying in the air and reduced to very fine powder, mixed with the white of an egg. Cover all the borders of these glasses with parchment or bladder, except a small opening left on one side, in order to introduce the following composition.

* Dissolve by a slow fire six ounces of fine hogs-lard, and put to it half an ounce of white wax, and if you find it necessary to render it more sensible to the heat, add an ounce, or more, of the clearest linseed oil. This, when liquid, is to be poured between the glasses by the space left in their sides, and which you are then to stop close up. Wipe the glasses clean, and hold them before the fire, to see that the composition will not run out at any part. Then paste a picture, painted on any thin substance, or a coloured print, with its face to one of the glasses, and fix the whole in a frame.

* The mixture between the glasses, while it is cold, will quite conceal the picture, but becoming perfectly transparent by heat,
the

the painting will appear as if there was only a single glass before it. As the composition cools, the picture will gradually disappear, and at last be quite invisible.

* Recreation L. *The predicted earthquake and volcano.*

* Grind fresh iron filings, free from rust, with an equal quantity of pure sulphur, for a long time, till the whole be formed into a fine powder. This mixture kept in a dry air will continue cold for any time, but if it be wrought up with only as much fair water as will form it into a stiff paste, the mass will soon grow warm, swell, heave, emit a thick smoke, and at last a sulphureous fire and flame. Therefore take about fifty pounds of the above powder, and burying it privately about a foot deep under the earth, you may safely predict that in about eight hours time the ground will begin to heave and swell, that it will send forth hot sulphureous steams, and at last, bursting into live flames, will form a true volcano.

* The pretended miracles of Mahomet and Haly, were, as Boerhaave observes on a similar instance, mere trifles to this. If any leader of a sect, a very few centuries past, had been in possession of this secret, and had performed this miracle in confirmation of his doctrine, the man who had dared to disbelieve it would have been regarded as a very hardened infidel indeed!

4. To the whole is added an Appendix, containing various miscellaneous recreations; as chymical preparations, transcolourations, sympathetic inks, &c. with recreations of address and dexterity, particularly with the cards, and an artificial memory.

To each volume is added a Table of Contents, which is not a mere direction to the page where the Recreation is to be found, but a concise recapitulation, adapted to refresh the mind of the reader, who may be inclined to exercise his talents in performing any of the Recreations more copiously explained in the body of the work.

Dr. Hooper appears to have succeeded very happily in the execution of his performance, as it abounds in entertaining experiments, which will, doubtless afford amusement to persons of leisure, who have sense enough to prefer *Rational Recreations* to dissipation and idleness.

III. *An History of the Earth, and animated Nature.* By Oliver Goldsmith. In Eight Vols. 8vo. 2l, 8s. boards. Nourse.

A Judicious system of natural history, blending entertainment with information, has hitherto never appeared in the English language, nor indeed been accomplished in any other. The several works of this kind that have been published originally in our own tongue, are universally defective with respect to the essential quality which alone can render the study of natural knowledge both useful and agreeable. The

VOL. XXXVIII. August, 1774.

H

only

only book on this subject, in which the author has endeavoured to unite philosophy with description, is la Pluche's *Nature Displayed*. But even this justly admired work is far from being void of imperfections. Though it presents us with a pleasing idea of natural history, it is too superficial, and it receives an air of puerility from being written in the form of dialogue. To these objections we may add, that it contains many dissertations entirely foreign to natural history, gives no account of the later improvements that have been made in the science, and is raised upon the foundation of the exploded systems of the Cartesian and Ramist philosophy.

Many of the defects of *Nature Displayed* are carefully obviated in the work now under our consideration, in which Dr. Goldsmith appears to have exerted great application, and to have consulted the whole accumulated tribe of the writers on natural history; particularly Buffon, Linnæus, Duhamel, Hale, &c.

In the beginning of this work, we are presented with a Sketch of the Universe, or the Solar System; to which succeeds a Short Survey of the Globe, from the Light of Astronomy and Geography; with a View of the Surface of the Earth. The author then delivers a concise account of the different theories of the earth, the most conspicuous of which are those of Burnet, Whiston, Woodward, and Buffon. Though these systems be merely imaginary, we agree with the author, that it is incumbent on the natural historian to be acquainted at least with the out-lines of them; as such a knowledge may prevent his indulging himself in similar speculations, from the idea of their being his own invention. For this reason we shall lay before our readers a part of each of these systems.

The first who formed this amusement of earth-making into system was the celebrated Thomas Burnet, a man of polite learning and rapid imagination. His *Sacred Theory*, as he calls it, describing the changes which the earth has undergone, or shall hereafter undergo, is well known for the warmth with which it is imagined, and the weakness with which it is reasoned; for the elegance of its style, and the meanness of its philosophy. The earth, says he, before the deluge, was very differently formed from what it is at present: it was at first a fluid mass; a chaos composed of various substances, differing both in density and figure: those which were most heavy sunk to the center, and formed in the middle of our globe an hard solid body; those of a lighter nature remained next; and the waters, which were lighter still, swam upon its surface, and covered the earth on every side. The air, and

all those fluids which were lighter than water, floated upon this also; and in the same manner encompassed the globe; so that between the surrounding body of waters, and the circumambient air, there was formed a coat of oil, and other unctuous substances, lighter than water. However, as the air was still extremely impure, and must have carried up with it many of those earthly particles with which it once was intimately blended, it soon began to defecate, and to depose these particles upon the only surface already mentioned, which soon uniting together, the earth and oil formed that crust, which soon became an habitable surface, giving life to vegetation, and dwelling to animals.

* This imaginary antediluvian abode was very different from what we see it at present. The earth was light and rich; and formed of a substance entirely adapted to the feeble state of incipient vegetation: it was an uniform plain, every where covered with verdure; without mountains, without seas, or the smallest inequalities. It had no difference of seasons, for its equator was in the plain of the ecliptic, or, in other words, it turned directly opposite to the sun, so that it enjoyed one perpetual and luxuriant spring. However, this delightful face of nature did not long continue the same, for, after a time, it began to crack and open in fissures; a circumstance which always succeeds when the sun dries away the moisture from rich or marshy situations. The crimes of mankind had been for some time preparing to draw down the wrath of heaven; and they, at length, induced the Deity to defer repairing these breaches in nature. Thus the chasms of the earth every day became wider, and, at length, they penetrated to the great abyss of waters; and the whole earth, in a manner, fell in. Then ensued a total disorder in the uniform beauty of the first creation, the terrene surface of the globe being broken down: as it sunk the waters gushed out into its place; the deluge became universal; all mankind except eight persons were punished with destruction, and their posterity condemned to toil upon the ruins of desolated nature.

—‘ The next theorist was Woodward, who, in his Essay towards a Natural History of the Earth, which was only designed to precede a greater work, has endeavoured to give a more rational account of its appearances; and was, in fact, much better furnished for such an undertaking than any of his predecessors, being one of the most assiduous naturalists of his time. His little book, therefore, contains many important facts, relative to natural history, although his system may be weak and groundless.

* He begins by asserting that all terrene substances are disposed in beds of various natures, lying horizontally one over the other, somewhat like the coats of an onion; that they are replete with shells, and other productions of the sea; these shells being found in the deepest cavities, and on the tops of the highest mountains. From these observations, which are warranted by experience, he proceeds to observe, that these shells and extraneous fossils are not productions of the earth, but are all actual remains of those animals which they are known to resemble; that all the beds of the earth lie under each other, in the order of their specific gravity; and that they are disposed as if they had been left there by subsiding waters. All these assertions he affirms with much earnestness, although daily experience contradicts him in some of them; particularly we find layers of stone often over the lightest soils, and the softest earth under the hardest bodies. However, having taken it for granted, that all the layers of the earth are found in the order of their specific gravity, the lightest at the top, and the heaviest next the centre, he consequently asserts, and it will not improbably follow, that all the substances of which the earth is composed, were once in an actual state of dissolution. This universal dissolution he takes to have happened at the time of the flood. He supposes that at that time a body of water, which was then in the center of the earth, uniting with that which was found on the surface, so far separated the terrene parts as to mix all together in one fluid mass; the contents of which afterwards sinking according to their respective gravities, produced the present appearances of the earth. Being aware, however, of an objection that fossile substances are not found dissolved, he exempts them from this universal dissolution, and, for that purpose, endeavours to shew that the parts of animals have a stronger cohesion than those of minerals; and that, while even the hardest rocks may be dissolved, bones and shells may still continue entire.

* So much for Woodward; but of all the systems which were published respecting the earth's formation, that of Whiston was most applauded, and most opposed. Nor need we wonder; for being supported with all the parade of deep calculation, it awed the ignorant, and produced the approbation of such as would be thought otherwise, as it implied a knowledge of abstruse learning, to be even thought capable of comprehending what the writer aimed at. In fact, it is not easy to divest it of its mathematical garb; but those who have had leisure, have found the result of our philosopher's reasoning to be thus. He supposes the earth to have been originally

ally a comet; and he considers the history of the creation, as given us in scripture, to have its commencement just when it was taken by the hand of the Creator, to be more regularly placed as a planet in our solar system. Before that time, he supposes it to have been a globe without beauty or proportion; a world in disorder; subject to all the vicissitudes which comets endure; some of which have been found, at different times, a thousand times hotter than melted iron; at others, a thousand times colder than ice. These alternations of heat and cold, continually melting and freezing the surface of the earth, he supposes to have produced, to a certain depth, a chaos entirely resembling that described by the poets, surrounding the solid contents of the earth, which still continued unchanged in the midst, making a great burning globe of more than two thousand leagues in diameter. This surrounding chaos, however, was far from being solid: he resembles it to a dense though fluid atmosphere, composed of substances mingled, agitated, and shocked against each other; and in this disorder he describes the earth to have been just at the eve of creation.

‘ But upon its orbits being then changed, when it was more regularly wheeled round the sun, every thing took its proper place; every part of the surrounding fluid then fell into a situation, in proportion as it was light or heavy. The middle, or central part, which always remained unchanged, still continued so, retaining a part of that heat which it received in its primæval approaches towards the sun; which heat, he calculates, may continue for about six thousand years. Next to this fell the heavier parts of the chaotic atmosphere, which serve to sustain the lighter: but as in descending they could not entirely be separated from many watery parts, with which they were intimately mixed, they drew down a part of these also with them; and these could not mount again after the surface of the earth was consolidated: they, therefore, surrounded the heavy first descending parts, in the same manner as these surround the central globe.’

—Mr. Buffon begins his system by making a distinction between the first part of it and the last; the one being founded only on conjecture, the other depending entirely upon actual observation. The latter part of his theory may, therefore be true, though the former should be found erroneous.

‘ The planets, says he, and the earth, among the number, might have been formerly (he only offers this as conjecture) a part of the body of the sun, and adherent to its substance. In this situation, a comet falling in upon that great body might have given it such a shock, and so shaken its whole

frame, that some of its particles might have been driven off like streaming sparkles from red hot iron; and each of these streams of fire, small as they were in comparison of the sun, might have been large enough to have made an earth as great, nay many times greater than ours. So that in this manner the planets, together with the globe which we inhabit, might have been driven off from the body of the sun by an impulsive force: in this manner also they would continue to recede from it for ever, were they not drawn back by its superior power of attraction; and thus, by the combination of the two motions, they are wheeled round in circles.

Being in this manner detached at a distance from the body of the sun, the planets, from having been at first globes of liquid fire, gradually became cool. The earth also having been dashed obliquely forward, received a rotatory motion upon its axis at the very instant of its formation, and this motion being greatest at the equator, the parts there acting against the force of gravity, they must have swollen out, and given the earth an oblate or flattened figure.

As to its internal substance, our globe having once belonged to the sun, it continues to be an uniform mass of melted matter, very probably vitrified in its primæval fusion. But its surface is very differently composed. Having been in the beginning heated to a degree equal to, if not greater than what comets are found to sustain; like them it had an atmosphere of vapours floating round it, and which cooling by degrees, condensed and subsided upon its surface. These vapours formed, according to their different densities, the earth, the water, and the air; the heavier parts falling first, and the lighter remaining still suspended.

Thus far our philosopher is, at least, as much a system-maker as Whiston or Burnet; and, indeed, he fights his way with great perseverance and ingenuity through a thousand objections that naturally arise. Having, at last, got upon the earth, he supposes himself on firmer ground, and goes forward with greater security. Turning his attention to the present appearance of things upon this globe, he pronounces from the view that the whole earth was at first under water. This water he supposes to have been the lighter parts of its former evaporation, which, while the earthy particles sunk downwards by their natural gravity, floated on the surface, and covered it for a considerable space of time.

After exhibiting the above mentioned theories, which, as being an history of opinions rather than things, the author has related succinctly, he proceeds to give a short account of those animal productions that are found either on the surface
of

of the earth, or at different depths below it. These are shells, and other extraneous fossils, the existence of which within the bowels of the earth, has afforded ample subject of speculation to natural historians. The philosophers of this class have for a long time considered these marine substances as productions, not of the sea, but of the earth; though, upon closer examination this opinion has at length been exploded; it being found that such shells have, in every respect, the properties of animal and not of mineral nature. In consequence of this discovery, some extraordinary conjectures have been formed, respecting the means by which those fossils have been deposited in the earth. Our author observes, that an Italian supposes this deposition to have been made at the time of the crusades, by the pilgrims who returned from Jerusalem.

‘ But, says he, this conjecturer seems to have but a very inadequate idea of their numbers. At Touraine, in France, more than an hundred miles from the sea, there is a plain of about nine leagues long, and as many broad, from whence the peasants of the country supply themselves with marle for manuring their lands. They seldom dig deeper than twenty feet, and the whole plain is composed of the same materials, which are shells of various kinds, without the smallest portion of earth between them. Here, then, is a large space, in which are deposited millions of tons of shells, which pilgrims could not have collected though their whole employment had been nothing else. England is furnished with its beds, which though not quite so extensive, yet are equally wonderful.’

‘ In several parts of Asia and Africa, travellers have observed these shells in great abundance. In the mountains of Castravan, which lie above the city Barut, they quarry out a white stone, every part of which contains petrified fishes in great numbers, and of surprizing diversity. They also seem to continue in such preservation, that their fins, scales, and all the minutest distinctions of their make, can be perfectly discerned.’

The following remark is so pertinent on this subject, that we cannot omit quoting it.

‘ From all these instances we see in what abundance these petrifications are to be found; and, indeed, Mr. Buffon, to whose accounts we have added some, has not been sparing in the variety of his quotations, concerning the places where they are mostly to be found. However, I am surprized that he should have omitted the mention of one, which, in some measure, more than any of the rest, would have served to strengthen his theory. We are informed, by almost every traveller, that has described the pyramids of Egypt, that one of

them is entirely built of a kind of free-stone, in which these petrified shells are found in great abundance. This being the case, it may be conjectured, as we have accounts of these pyramids among the earliest records of mankind, and of their being built so long before the age of Herodotus, who lived but fifteen hundred years after the flood, that even the Egyptian priests could tell neither the time nor the cause of their erection; I say it may be conjectured that they were erected but a short time after the flood. It is not very likely, therefore, that the marine substances found in one of them, had time to be formed into a part of the solid stone, either during the deluge, or immediately after it; and, consequently, their petrification must have been before that period. And this is the opinion Mr. Buffon has all along so strenuously endeavoured to maintain; having given specious reasons to prove, that such shells were laid in the beds where they are now found, not only before the deluge, but even antecedent to the formation of man, at the time when the whole earth, as he supposes, was buried beneath a covering of waters.

The deposition of these extraneous fossils is now generally ascribed to the sea by the writers on natural history; and undoubtedly this conjecture appears to be the best supported. The author of the work before us, however, makes one remark which tends to invalidate this opinion. It is, that we find fossil trees, which no doubt once grew upon the earth, as deep and as much in the body of solid rocks, as these shells are found to be; and that some of the former have lain at least as long, if not longer, in the earth than the latter; being found sunk deep in a marly substance, composed of decayed shells, and other marine productions. Mr. Buffon, he observes, has proved that fossil shells could not have been deposited in such quantities all at once by the flood; and, from the above instance, the author of the History thinks it is plain, that, in whatever way they were deposited, the earth was covered with trees before their deposition: consequently, that the sea could not have made a very permanent stay; as he supposes, for the same reason, that the earth was habitable, if not inhabited, before these substances were deposited.

• How then shall we account, says he, for these extraordinary appearances in nature? A suspension of all assent is certainly the first, although the mortifying conduct. For my own part, were I to offer a conjecture, and all that has been said upon this subject is but conjecture, instead of supposing them to be the remains of animals belonging to the sea, I would consider them rather as bred in the numerous fresh-water lakes that, in primæval times, covered the face of uncultivated nature.

ture. Some of these shells we know to belong to fresh waters: some can be assimilated to none of the marine shells now known; why, therefore, may we not as well ascribe the production of all to fresh waters, where we do not find them, as we do that of the latter to the sea only, where we never find them? We know that lakes, and lands also, have produced animals that are now no longer existing, why, therefore, might not these fossil productions be among the number? I grant that this is making a very harsh supposition; but I cannot avoid thinking, that it is not attended with so many embarrassments as some of the former, and that it is much easier to believe that these shells were bred in fresh water, than that the sea had for a long time covered the tops of the highest mountains.

After conjectural subject, the author advances to the internal structure of the earth, which is described in the subsequent chapter.

The first layer that is commonly found at the surface where it has not been washed off by rains, or removed by some other external violence, is a light coat of blackish mould, which seems to have been formed from animal and vegetable substances. Under this mould there generally lies gravel or sand, then clay or marle, next chalk or coal, marbles, ores, sands, gravels, and thus an alternation of these substances, each growing more dense as its situation is deeper. Such in general is observed to be the disposition of the different materials where the earth seems to have remained unmolested; but this order is frequently inverted, whether in consequence of original formation, or from accidental causes. In our next Review we shall finish the entertaining account which the author has delivered of the earth.

[*To be continued.*]

IV. *A Political Survey of Britain: being a Series of Reflections on the Situation, Lands, Inhabitants, Revenues, Colonies, and Commerce of this Island. Intended to shew that we have not as yet approached near the Summit of Improvement, but that it will afford Employment to many Generations before they push to their utmost Extent the natural Advantages of Great Britain.* By John Campbell, LL. D. 2 Vols. 4to. 2l. 2s. boards. [Continued.] Durham.

THE second volume commences with an account of the extent of territory in Great Britain and Ireland, where the facts which have been previously advanced are considered more

minutely. The author here adopts the elaborate calculation of Dr. Edmund Halley, according to which England and Wales contain about thirty-nine millions of acres. The computation of Mr. Thomas Templeman, of Bury, is, that England contains forty-nine thousand four hundred and fifty square miles, or thirty one millions six hundred forty-eight thousand acres; Scotland, twenty-seven thousand seven hundred ninety-four square miles, or seventeen millions seven hundred eighty-eight thousand one hundred and sixty acres; Ireland, twenty-seven thousand four hundred fifty-seven square miles, or seventeen millions five hundred seventy-two thousand four hundred and eighty acres. The whole extent of the British dominions, therefore, amounts to about one hundred and five thousand miles, or sixty-seven millions two hundred thousand square acres.

Our author afterwards treats of the various productions of Great Britain, observing that our fossils afford an inexhaustible fund of national wealth. He mentions fuller's earth as a peculiar and perpetual treasure; tobacco-pipe clay, with various others useful in manufactures and agriculture; the advantages arising to the public from the great quantity of our ochres, alum, copperas, &c. with lime, slate, the great variety of fine marbles, alabaster, and granite; salts of all sorts, materials for making glass; coals, black lead, tin, and a number of other valuable articles which are the produce of our island. In the subsequent chapter he treats largely of the productions of Britain as arising out of the soil; and afterwards of the animals in the British dominions. In displaying the several classes of the vegetable, mineral, and animal kingdoms, Dr. Campbell discovers a very extensive acquaintance, not only with the produce, but also with the manufactures of our country, and the commercial advantages derived from them.

Let us here then (says the author in the conclusion of this part of the work) take a view of our present national situation, and, as far as the strength of human penetration will permit, open our eyes to the prospect of what may be our future condition, from the vigorous pursuits of our true interests with that steadiness and perseverance they deserve, and that probability of success which ought to encourage at the same time that it so visibly invites us. We have in our hands all the rich patrimony bestowed upon us by Providence, the singular prerogatives belonging to these islands, and the immense treasures of our numerous natural productions. We have likewise the several excellent instruments invented by the sagacity of our ancestors, and, together with them, we have all their acquisitions as well as their example. But great as these are, and to the most capable judges they will surely appear very great! these give us no title to be idle. We must proceed if we intend to preserve, for we have not yet arrived, any thing near the possible sum,

summit of our grandeur. With all these mighty and manifold improvements, we may find means to meliorate, and that in a high degree, what is thus so happily improved already; and we have still, it cannot be repeated too often, very large tracts of land utterly unimproved. These islands are unquestionably capable of maintaining more than twice the number of their present inhabitants, and, which is more to the purpose, the very flourishing condition in which we are, demands, for this very reason, the utmost exertion of our abilities. The powers of this country, that is, of the two British isles, must be augmented in proportion to their additional dominions, or, to express myself figuratively, to avoid much circumlocution, but at the same time I hope not unintelligibly. The density of the center of our system must be so increased, that the force of its attraction may be equally felt through the wide expanse of its dependencies. The means we have shewn to be clearly in our possession; and the capacity of using them will never decay, while the great political principle of motion, our excellent constitution, continues inviolate.

In the subsequent chapter, the author examines the artificial advantages in respect to different kinds of improvements, which are at present in our power. He very justly considers the dissolution of the old tenures as the great basis of modern improvements in the æconomical arts; to which he adds, the establishing private property in full security, and the regulating the interest of money. In treating of these important subjects, he thus proceeds.

‘In the first place, the alteration of our tenures, ought to be considered. The ancient system, that is, from the time of the Norman conquest, was entirely military, introduced by the sword, and calculated solely for the support either of offensive or defensive war, as if one or other of these was to be ever the great national object. As to the culture of land, it was looked upon in a low contemptible light, and the holding it for this great and necessary end, to which the Creator destined it, was reputed a base tenure, which drew disgrace on those who occupied it for that purpose. By degrees indeed these military tenures were in some measure qualified and reduced, but it was only by degrees, by very slow degrees, and with much difficulty, through the concurrence of courts of law, and the influence of the prerogative acting in this very material point for the subjects ease and the general good. But these alterations, gradual as they were, produced so many beneficial consequences, as excited an universal desire of removing effectually the many restraints that were still remaining, and for which, from a change of manners, there was no longer any colourable pretence. At length, after the restoration, these slavish tenures were intirely taken away, and agriculture and all other improvements put on a proper and stable foundation. When mens estates were rendered certain, and every species of possession was clearly and intelligibly defined, it gave spirit and courage to improve, which could not reasonably be expected, and which indeed had never appeared before. In consequence of this, lands very quickly increased in their value, not from any partial conceit, but because being now capable of various methods of cultivation, they were really become of more worth. It was in effect an acquisition
of

of territory, or even something better, as no new supply of people was required, and of course those who possessed them, lived more at their ease and became rich. Besides, improvements multiplied as well as increased, for it was rationally concluded, though every kind of land would not produce all things, yet most lands, when the nature of them was thoroughly understood, might through the effects of skill and labour be made to produce something for use and profit, which with the certainty of a quiet possession, made an object sufficient to excite endeavours, the success of which propagated a spirit of industry. This abolition therefore of feudal tenures, and all their consequences, may be regarded as the corner stone of our improvements, as to which, if any doubts could arise, the history already given of the progress of those improvements of every kind must be fully sufficient to remove them, and place this point in its proper light.

The cultivation of our lands producing materials, these in process of time brought in a variety of manufactures, for the support of which it grew absolutely requisite to give by law the most ample security to every species of private property, which, from the apparent expediency of the thing, was gradually and effectually done. This was another great instrument in promoting industry and encouraging application. In earlier times there were numerous obstacles to the introducing new employments, the exercise of mechanic trades was very much embarrassed, the recovery of debts had many difficulties, and several other points there were in a state of incertainty, which are things rarely considered by the legislature, except in a commercial state, such as every island ought to be. These have in this country been so well, so wisely, and so precisely regulated, that in ordinary cases every man knows his right, knows how to secure it, and knows also how to vindicate or to recover it in case he is dispossessed of it. By these laws respecting property, mankind were placed so much upon a level as to be equally free from fraud and oppression, at least with impunity; all these laws having, as they ought to have, a free course in their operations, without respect of persons, which is far from being the case in many other nations. The security of the subject resting on so firm and permanent a basis, hath very naturally introduced a degree of confidence, exceedingly beneficial in all kinds of transactions, more especially in what regards trade and manufactures, which are therefore carried on with the utmost spirit and alacrity, which nothing but this could inspire. Hence arises the constant diligence, the laudable assiduity, the indefatigable perseverance in those engaged in occupations that respect the collecting and vending the commodities and manufactures of this country, in which they are amongst the most useful citizens, as they enrich the public by that very attention which is exerted in acquiring fortunes for themselves and their families. To this what stronger, what more certain inducement, than that they are firmly persuaded they shall freely enjoy the fruits of their industry while living, and dispose as freely of them to their posterity, or having none, according to their inclinations at their demise? Circumstances that excite, and at the same time support, a disposition to improvements of all sorts, which insensibly diffuse the like spirit on every side, and wherever they come carry invention, penetration, and emulation with them.

The innumerable advantages flowing from the improvement of land, and the increase of industry even in their earliest state,
and

and when they were but proceeding to that degree of perfection which they have since gained, produced an increase of specie, and this made way for regulating interest, a thing of the last importance to the public welfare. It was a long time before this matter was even tolerably understood. The Jews first, and the Lombards after them, lent money at a most exorbitant rate, and their practice was but too much followed, though vehemently censured by divines as a thing directly repugnant to the principles of religion, and this more especially after the Reformation. Insomuch, that in the reign of Edward VI. a statute, which had been passed in the time of his father, allowing ten per cent. to be taken, was repealed, and all usury forbidden under the severest penalties. But this did much more harm than good; for as no law could be made that would take away necessity, such as were constrained to borrow, paid afterwards twenty and thirty per cent. with an addition of other inconveniencies. At length it was found requisite to relax in this point, and to follow the example of the wise emperor Justinian, who could find no remedy so effectual for suppressing usury, as allowing those who had money to lend it to those who could employ it, at moderate interest. The consequences shewed the propriety of this measure; which however, like all other steps tending to public utility, had been very warmly controverted.

But when these altercations subsided, and the practice was firmly established, its effects demonstrated the rectitude of the principle; for in consequence of this method of obtaining money on moderate terms, the value of lands was raised, agriculture was encouraged, manufactures were promoted, commerce extended, and every species of industry was enlivened and supported. If any doubt could have remained in reasonable minds, it must have been removed by the like consequences in a still higher degree, following on repeated reductions, which shewed there could be no error in respect to the first cause. It must however be acknowledged that we only copied the good example set us by our neighbours the Dutch, who had long enjoyed the beneficial fruits of so judicious and so beneficial a policy, to which they had recourse in the very dawn of the republick, and to which they have ever steadily adhered. Those who understand this matter best, who have considered it most maturely, and who have reflected, that the party who from self-interest opposed it, were strongly seconded by deep rooted and vulgar prejudices, I say, those who have duly weighed all this, cannot but contemplate our acquisition of this powerful instrument of national prosperity, with equal wonder and pleasure.

To give his readers a more distinct view of the British constitution, Dr. Campbell traces its progress from the earliest ages, beginning with the state of the island at the arrival of Julius Cæsar, afterwards delineating it, as it existed under the government of the Saxons; and lastly, exhibiting the alterations it received from the Norman Conquest, to the reign of Henry VII. inclusive. Our author next investigates the state of the public revenue during different periods of the British history.—Notwithstanding the testimony of Cæsar, who affirms, there was no gold or silver in Britain, Dr. Campbell is of opinion, that the precious metals were not unknown in the island

island at that time; and he founds this conjecture upon the discovery of many gold and silver coins, of British origin, and evidently of very high antiquity. To this argument, may, perhaps, be added the probability which arises from the commercial intercourse that subsisted, at a remote period, between the island of Britain and the Phœnicians, to whom the use of those metals in exchange was undoubtedly known.

The subjects next treated of are the revenues of the Saxon monarchs, and the public revenue from the coming of the Normans to the Restoration. Dr. Campbell justly observes, that the methods employed in raising the revenue under the Normans was very complex, and productive of bad effects to the public. It will not be improper to lay before our readers what is advanced on this head.

‘ In order to form some notion of the revenue of our Norman kings, we must take notice in the first place of their crown lands, into the possession of which the Conqueror entered as successor to Edward the Confessor. These, or at least a very great part of these he retained in his own hands, letting out most of them to farm, for the supply of his household, and for other purposes, converting others into forests, to gratify his passion for hunting, and transmitting both to his posterity, who employed them in the same manner. Besides these royal demesnes, himself and his successors held many other lands by forfeitures, extinction of heirs, and various other circumstances under the general title of Escheats; and these, when in the crown, were as much the property of the king, and the profits arising from them as duely brought into the exchequer as those that arose from the former. These monarchs therefore had not only as large, but a much larger land revenue than the Saxon kings, to which we may add, their having a greater plenitude of possession, since they were, or at least acted as if they were at full liberty to alienate them at pleasure. A prerogative considered at first as highly advantageous to their more potent subjects; but which in process of time, and when the constitution came to be better regulated, was found very inconvenient and prejudicial to the people.

‘ The Conqueror indeed made a very free use of this extensive power, and distributed the far greatest part of the lands of England to those by whose assistance he had acquired them. But this liberality, as it proceeded from political motives, and secured to him a standing force without expence for the preservation and protection of what he and they had acquired; yet it was not so absolute a gift, as to be held simply by that condition, but was likewise subject to several others, which were readily submitted to, not only for the sake of acquiring such ample possessions, but because lands had been generally held under the like tenures in Normandy; and some of these conditions introduced by the Danish monarchs, were not totally unknown in England before the Conquest. The crown also let out to farm the profits arising out of counties and boroughs, for which the sheriff, now become a ministerial officer, accounted regularly to the exchequer, a court, which, as some of our ablest antiquaries assert, was also derived from the same country, though others think that the Norman exchequer

chequer rather was regulated according to that of England; which sentiments, though they seem so repugnant, may possibly be reconciled, by allowing the court to have come from thence, and the subsequent regulations made here adopted there. However this be, the exchequer seems clearly to have been coeval with the Conquest, and the first officers therein, such of the Norman nobility as were capable of those employments, from whence the judges to this day retain the title of barons. The jurisdiction of this court was at first very extensive and embraced almost all kinds of causes, though in process of time, and in consequence of other judicatures being erected, it became merely a court of revenue.

Another branch was that of proffers, fines, amerciaments, &c. these and a multitude of other impositions, the names and the nature of which can only be known from the old records, were levied upon the subject by the regal authority, and for the king's immediate profit, which shew that there was scarce any transaction of a public or even of a private concern, in which the crown did not take occasion to interfere, and this always for its emolument. Men in those days paid not only for their offences, but for favours, for obtaining justice, for the accelerating of it, or if that suited them better, for delaying it, for the crown's interposition in certain cases, or for preventing such interposition; sometimes people were allowed to bid against each other; instances of all which still remain upon the rolls, though without doubt many more have perished. It is on the whole very apparent, that though the particulars of which this branch of the royal income was composed, were frequently inconsiderable, yet numbers of them occurring continually, must have swelled it to a very large amount, and when attentively considered, affords us a very strange idea of the times, as well in respect to the crown as in regard to the subject.

As this of which we have been speaking was, though uncertain, yet a permanent income, so there was another branch, and that too not inconsiderable, which was casual, and, like the former, comprehended under a variety of heads, such as treasure-trove, waifs, wrecks, forfeitures of felons, fugitives, outlaws, usurers, and other delinquents, with several more of a similar kind, which gave occasion to many severe proceedings, and to no small oppression. For as the power of the crown was not to be directly resisted, and all applications for mercy or mitigation, however well founded, only involved the unhappy in a long train, perhaps of fruitless expence, it as frequently served to enhance as to alleviate the misfortune. Besides, this variety of claims afforded an opportunity to the inferior officers of the crown to disturb and harass the subject on pretences that in those days were seldom wanting, to such as were disposed to gratify either their avarice or their resentment at the expence of their neighbours.

As these several branches reached gradually to a number of individuals, by which large and continual supplies were brought into the royal coffers, so there were likewise means of levying still larger impositions, as spreading wider in their influence, and which were practised only on extraordinary occasions, and such as were suggested to be of public or national concern. These were stiled Danegelt, aids, scutage, talliage, gifts. Of these Danegelt seems to have been the most general, being in effect what is now called a land tax through the whole kingdom, certain in its extent, though not in the rate, which varied according to the cause for which it

was

was levied, or rather according to the will of the prince. It had been remitted, as hath been mentioned in the former book, by Edward the Confessor, but was revived by the Conqueror, and frequently, if not constantly levied by the first three Norman kings, and then, at least, under that name, which was exceedingly odious, discontinued. The rest were not so universal, but they fell notwithstanding very heavy on those who paid them, and were highly detrimental, as may be easily conceived, to industry in general, and to the cultivation of land in particular; for in those days the drawing money out of the pockets of the subject for the purposes, whatever they were, of the crown was alone attended to, and the interests of the people, or the consequences such taxes might produce, were never, or at least seldom considered.

Customs upon merchandize were likewise levied, and levied according to the temper of those times with much incertainty, and under a diversity of denominations, which could not fail to render commerce languid and precarious. To this several other circumstances concurred, such as the confusion attending so sudden and so total a revolution. The wars in which our first Norman princes were continually involved with their neighbours, the distress and desolation of this country, which of course diminished its produce, the variety of duties exacted from foreign merchants, the severity of the penalties imposed, and many others. It was natural from such discouragements that trade should decline, and it actually did so, the very means employed for raising a revenue from it, defeating the end proposed. In process of time however, this evil cured itself, at least in a degree, for when from the state land was in, grazing came to be considered as the general improvement, our monarchs found themselves constrained to be more attentive as well as more favourable to commerce, that by the exportation of the great staple wool, they might repair in some measure the treasures that their predecessors had so imprudently wasted.

There is one article more of revenue that deserves to be mentioned, and this is what arose from the Jews. They belonged in a peculiar manner to the king, living here solely by his permission, and entirely subject to his will, so that he disposed of them, their wives, their children, and their substance at his pleasure. They were settled in great numbers in many of the most considerable towns in the kingdom, where they dealt in merchandize, lending money on mortgages, pawns, and other securities, by which not a few became for those days very rich. At some periods and under some monarchs, they seem to have been highly favoured, being allowed a chief priest and a kind of rulers among themselves, which did not however exempt them in the least from the absolute power of the crown, or the universal hatred of the people, who suffered deeply by their extortions. These unhappy men were frequently punished for frauds and offences, sometimes with and sometimes without reason, and at all times taxed and pillaged without mercy, and without pity. In a word, they lived in a slavish and miserable dependence, being the mere instruments of merciless princes, who sometimes stripped individuals, and at others squeezed the whole community, a separate court being erected for the receipt of these exactions called the exchequer of the Jews. At last, as hath been mentioned in a former book, the whole race, to gratify popular resentment, were exiled and plundered, with which the nation was so well pleased as to grant a considerable subsidy to the crown.

* The public revenue must always arise from the system of public policy, and therefore both in its nature and in the mode of levying, become, as we have frequently observed, a very material, and, and if the expression may be allowed, a very characteristic mark of that policy from which it arises, and upon which the stability of government, and of course the safety and happiness of the subject, must depend. The Norman system was evidently calculated to support, at the expence of the multitude, the grandeur of a few, who were to defend the vast property thus given them by the sword, and thence the military was the only honourable tenure, and those who cultivated the lands these nobles possessed were reduced to the meanest and most servile condition. The clergy, to whom the Conqueror was so much obliged, retained their ample possessions; but these were no longer exempt from public burdens, and consequently those who lived under them were but villains like the rest. We need not wonder, that in this state of things all kind of husbandry declined, and famines frequently ensued. The cities and towns were haralled by the crown, and their respective lords, by which they gradually decayed, and war affording a better subsistence than work, the number of artificers and mechanics diminished. The loss of people and discouragement of industry necessarily affected navigation and commerce, which suffered likewise by the frauds and exactions of the Jews, and was no ways relieved by their punishments and confiscations, which served only to carry the produce of their extortions into the coffers of the crown, and left the evil unremedied. To our histories we may appeal for the truth of these assertions.

* There wanted not many other causes to heighten these disasters. The Norman kings had a violent passion for hunting, which induced them to convert vast tracts of country, in former times well inhabited and cultivated, into deserts. Their example spread this humour of depopulating amongst their nobility, and became a new and dreadful source of oppression on the subject. Civil wars on account of disputed titles to the succession, and those against the Scots, laid many parts of the kingdom waste, and rendered the northern counties almost a wilderness. But what contributed most to exhaust the blood and treasure of the nation were foreign wars and foreign dominions, which were so many continual drains upon the people, whatever events attended such disputes. If we lost, it produced new levies of men and fresh taxes for the support of armies in other countries. If we gained, it only added to the national expence of preserving these conquests. Such were the bitter fruits of a military government, the martial genius of our princes, and the political delusion of the times, in which the substance of the state was sacrificed to shadows, and the splendour of unavailing victories so dazzled the eyes of our rulers, that they neither discerned the miseries of the people, or formed any plans for the common good.

The succeeding chapter on the finances contains an account of the public revenue from the Restoration to the late peace. The detail which Dr. Campbell has delivered of the public revenues from the earliest accounts of Britain, might be judged superfluous in a work of this kind, did it not tend to shew the connexion between this branch of political œconomy and the improvements in manufactures and commerce. On this ac-

count, we cannot but consider as useful the historical view with which he presents us, though it would have been rendered more valuable, could he have marked, with greater precision, the progressive influence of those political objects on each other. But it is sufficient for the purpose of the work, that he has so fully pointed out the improvements of which the British dominions are still susceptible.

[*To be concluded in our next.*]

V. Cursory Remarks on Tragedy, on Shakespeare, and on certain French and Italian Poets, principally Tragedians. 8vo. 3s. sewed. Owen.

IN drawing the comparative merit of the poets of different nations, it has often been remarked that men of acknowledged discernment have betrayed a partiality in favour of the writers of their own country. Shakespeare, in the judgment of English critics, enjoys, unrivalled, the highest honours of the drama; whilst the French admit Racine or Corneille to the first degree of excellence; and the Italians consider Metastasio as the most distinguished favourite of the tragic Muse. The author of the Remarks before us, endeavours to establish a more impartial opinion on this subject, by acknowledging at once the defects of Shakespeare, and awarding to the foreign poets the praise to which they are entitled.

In our English bard, says he, what a glow of fancy, what a rapidity of imagination, what a sublimity in diction, what strength, what a distinction of characters, what a knowledge of the human heart! Yet how inattentive to propriety and order, how deficient in grouping, how fond of exposing disgusting as well as beautiful figures! Were we to see a statue, the several component parts of which, when detached and considered separately, would be highly just in themselves, and pleasing to the eye, yet from a want of due correctness, symmetry, and proportion to each other, the whole figure should be not only awkward and disgusting, but even unnatural and monstrous, we should not hesitate to pronounce the sculptor,

Infelix operis summâ quia ponere totum nesciit.

Horat. de Arte Poet.

Like such a statue are the tragedies of our author; their parts beautiful, their whole inconsistent.

And is then poor Shakespear to be excluded from the number of good tragedians? He is; but let him be banished, like Homer, from the republic of Plato, with marks of distinction and veneration; and may his forehead, like the Gre-

cian

cian bards, be bound with an honourable wreath of ever-blooming flowers.

‘ If, after what I have said, any passionate admirer of Shakespeare shall think, that I hold cheap the idol of his heart, he is mistaken: I too can willingly offer incense at the same shrine; I too can feel with an equal degree of transport all his unrivaled strokes of nature, all his wonderful descriptive and creative powers; can love with Romeo, be jealous with Othello, can moralize with Hamlet, grow distracted with Lear; but I cannot talk bawdry with Mercutio, nor intoxicate myself with Cassio; I cannot play the fool with Polonius, nor the puppy with Oswald. In fine, whilst we consider thee, O divine Shakespeare, in any other light than that of a tragic poet,

tibi maturos largimur honores,
Nil oriturum alias, nil ortum tale satentes.

Hor. Ep. i. lib. 2.

In comparing Shakespeare and Corneille together, he thus proceeds,

‘ If Shakespeare abounds in scenes of murder and bloodshed, Corneille deals as largely in love intrigues. If Shakespeare’s chief personages have sometimes their impertinent buffoons, Corneille’s heroes have their insipid confidants. If the dialogue of the one is sometimes low, vulgar, and indecent, that of the other is as often tedious, romantic, and extravagant. If any excuse can be urged in extenuation of such faults and indecorums, the same ought to serve for both; for they were both under the same necessity of adapting themselves to the humour and caprice of the times, in which they lived. With an unparalleled enthusiasm of fancy, Shakespeare transports us into the airy regions of the sublime, to which Corneille perhaps does not so often rise; sometimes, indeed, with our English bard he is hurried into the turgid and bombast; sometimes with him he wanders in the pathless obscure; seldom however does he swerve from the laws of propriety and decorum, seldom, when compared with Shakespeare, does he deviate from those rules, the observance of which seems essentially necessary; as in all dramatic compositions regard ought to be had to the appearance of truth. For this reason it is that, however his inferior in other respects, he has a right of precedence above his English rival, when considered as a tragic writer.’

The abettors of the English poet will perhaps dissent from this determination, when it is considered, that Corneille has not in all his pieces preserved a regularity in the

conduct of the fable, nor an inviolable adherence to the unities of time, place, and action.

In the two following ſentences, our author juſtly characteriſes Racine; after which he proceeds to make many ſenſible remarks on his different tragedies.

‘ For elegance, correſtneſs, harmony of verſe and beauty of ſentiment, Racine has hitherto remained without a rival, Unequal to Corneille in majeſty and ſublimity of ſtyle, but far his ſuperior in the tender and pathetic, and much more intelligent in the art of moving the paſſions and captivating the heart.’

The next French poet that the author produces is Voltaire, whoſe merit in the walk of tragedy he alſo places in a clear light.

‘ If Corneille and Racine greatly reformed and improved the French drama, Voltaire ſeems to have brought it to the greateſt degree of perfection to which it is capable of being raiſed. With a due obſervance of dramatic laws, with a thorough knowledge of the force and powers of poetry, with a taſte perhaps unequalled, and a genius ſuperior to moſt men, he has boldly, but judiciously, dared to make innovations on the French theatre, and to ſtrike out for himſelf a path to fame and immortality, unknown to, or at leaſt untrodden by any of his predeceſſors. In his early years he wrote his tragedy of Oedipus, in which, to comply with the actors, who otherwiſe reſuſed to perform it, he was prevailed upon to introduce ſome love-ſcenes, which in his own opinion were extremely miſplaced, and ſpoiled the whole. But whatever errors of that kind his youth and compliance with the falſe taſte of the age might have led him into, he ſoon ſaw, acknowledged, and amended them: and in his ſubſequent pieces love was not permitted to intrude itſelf into an improper place, though he had too great a knowledge of nature and the human heart, to baniſh it entirely from the ſtage. Several of his tragedies, ſuch as Zara, Merope, Mahomet, the Orphan of China, and others are tranſlated into Engliſh, and have been, and are ſtill repreſented on our theatres with a degree of approbation and applauſe, that does honour to the merit of the author and to the feelings of a Britiſh audience. From theſe compositions we may learn, that a French tragedy is not a tiſſue of declamations and laboured recitals of the catastrophe, but an animated action, in which ſublimity of thought, beauty of ſentiment, and harmony of ſtyle, added to the intereſting and critical ſituation of the perſons repreſented, do not fail to excite the ſtrongeſt emotions that terror and pity are capable of inſpiring.’

‘ We

We are here presented with an imitation of the Ode of Horace, *Donc gratus eram*, written by the duke de Nivernois, as an instance that the French are not destitute of good imitators. For the satisfaction of our readers we shall insert it.

HORACE & LYDIE.

Hor. Plus heureux qu'un Monarque au faite des grandeurs,

J'ai vû mes jours dignes d'envie :

Tranquilles, ils couloient au gré de nos ardeurs ;

Vous m'aimiez, charmante Lydie.

Lydie. Que me jours étoient beaux quand des soiens les plus
doux

Vous payiez ma flamme sincère !

Vénus me regardoit avec des yeux jaloux ;

Chloé n'avoit pas su vous plaire.

Hor. Par son luth, par sa voix organe des amours,

Chloé seule me paroît belle :

Si le destin jaloux veut épargner ses jours,

Je donnerai les miens pour elle.

Lyd. Le jeune Calais, plus beau que les amours,

Plait seul à mon amie ravie :

Si le destin jaloux veut épargner ses jours,

Je donnerai deux fois ma vie.

Hor. Quoi, si mes premiers feux ranimant leur ardeur

Etouffoient une amour fatale,

Si perdant pour jamais tous ses droits sur mon cœur,

Chloé vous laissoit sans rivale.—

Lyd. Calais est charmant ; mais je n'aime que vous :

Ingrat, mon cœur vous justifie.

Heureuse également, en des liens si doux,

De perdre ou de passer la vie !

The author afterwards does justice to the merits of the Sophonisba of Trissino, the Rosmunda of Ruccellai, the Torrismondo of Tasso, the Merope of Maffei, and the La Clemenza di Tito of Metastasio.

He highly disapproves of the style in which the poetry of Tasso has been treated by French and English critics, under the opprobrious appellation of Clinquant, which was first bestowed on it by Boileau. Some, he alledges, subscribed to this censure from a deference to its author, and others from ignorance or misapprehension. We shall submit to the perusal of our readers a part of what is advanced on this subject.

The author of the papers on pastoral poetry in the Guardian, not content with his being ruined in the opinion of most as an epic poet, accused him of failing in the language, sentiments,

timents, passions, and designs in the pastoral style. But whoever was the author of those papers, I will take upon me to prove that he has either wilfully asserted a falsity, with a design to impose on his readers, or had not read, or did not understand the work he presumed to criticise. To prove this it will be necessary to quote the following lines from the xxviiiith number of the Guardian. He there affirms "that Sylvia in Tasso's poem enters adorned with a garland of flowers, and views herself in a fountain with such self-admiration, that she breaks out into a speech to the flowers on her head, and tells them, she doth not wear them to adorn herself, but to make them ashamed." In direct opposition to what is thus confidently asserted I will maintain, that Sylvia in Tasso's poem, so far from making the abovementioned speech to the flowers on her head, doth not make any speech whatever to them. And for the truth of what I thus positively insist upon, I refer the Italian reader to the *Aminta* itself. The passage, on which this false and mistaken criticism is founded, is the following speech of Daphne.

"Ora per dirti il vero, non mi risolvo,
 Se Silvia è semplicetta, come pare
 Alle parole, agli atti: ier vidi un segno
 Che me ne mette in dubbio. Io la trovò
 Là presso la cittade in quei gran prati
 Ove fra stagni giace un Isoletta,
 Sovra essa un lago limpido, e tranquillo,
 Tutta pendente in atto, che *parea*
 Vagheggiar se medesima, e insieme insieme
 Chieder consiglio all'acque, in qual maniera
 Dispor dovesse in sù la fronte i crini,
 E sovra i crini il velo, e sovra'l velo
 I fior che tenea in grembo, e spesso spesso
 Or prendeva un ligustro, or una rosa,
 E l'accostava al bel candido collo,
 Alle guancie vermiglie, e de' colori
 Fea paragone; e poi, sì come lieta
 Della vittoria, lampeggiava un riso,
 Che *parea*, che dicesse: Io pur vi vinco:
 Ne porto voi per ornamento mio,
 Ma porto voi sol per vergogna vostra;
 Perchè si veggia quanto mi cedete."

'Let us observe therefore that Daphne, when she found Sylvia leaning over this clear lake, says only, that she *seemed* to be admiring herself, that upon approaching the privet and the rose to her neck and cheek, she smiled, and *seemed* to say, that she did not wear them to adorn herself, but to make them

them ashamed. This speech really in the mouth of Sylvia would have been absurd; but the supposition of this speech, as it is feigned by Daphne, is extremely natural and just; for their characters are diametrically opposite. Sylvia is artless and innocent, Daphne is an antiquated coquette, and experimentally versed in all the mysteries of love. Daphne, like the rest of the world, judges of others by herself; had she been in Sylvia's situation it is to be presumed she might have made the very speech she supposes Sylvia to have done: and Tasso has herein given us a trait of her character.'

On the whole, this author's Remarks are so well founded, and the praise and censure he bestows, so justly applied, that it would be injurious to tax him with being influenced either by prejudice or a spirit of singularity. To soundness of judgment he unites good taste, and to a knowledge of the natural sentiments of the heart, joins an intimate acquaintance with the works of the most celebrated poets.

VI. *State-Papers and Letters, addressed to William Carstares, confidential Secretary to K. William during the whole of his Reign; afterwards Principal of the University of Edinburgh. Relating to public Affairs in Great Britain, but more particularly in Scotland, during the Reigns of K. William and Q. Anne. To which is prefixed the Life of Mr. Carstares. Published from the Originals, by Joseph M'Cormick, D. D. Minister at Preston Pans. 4to. 11. 1s. boards, Cadell.*

NO memoirs whatsoever afford more authentic and satisfactory information of the intrigues of a court, the private motives and aims of parties, or the conduct of ministers, than is contained in the literary correspondence of those who have been deeply engaged in the political transactions of the times. On this account, the publication of such papers is of the most essential consequence to history; and it is therefore with pleasure that we behold this channel of intelligence so fully laid open within these few years, by the industry of compilers, and the ingenuous spirit of the families that are in possession of those private materials. The reigns of king William, and queen Anne, to which the papers in this volume relate, form a very interesting period in the British history; and with respect to the latter especially, it is doubtful whether our curiosity will ever be completely gratified. Even admitting that papers exist, which, if rightly understood, would lead us to the knowledge of the most sacred arcana of administration, it is probable they are couched in such mysterious terms and symbols, as will elude the investigation of the most ingenious

I 4 decy-

decypherer : for in some of the letters which are here laid before us, the practice of writing in cypher is adopted.

Mr. Carstares, to whom these letters are addressed, was so much in favour with king William, that, though of the clerical profession, he was in a great measure the prime counselor in the affairs of Scotland during the reign of that monarch. The government of North Britain, it is true, was committed to the earl of Portland as the ostensible minister, but by him it was devolved upon Mr. Carstares, by whose influence all the public employments were disposed of. This gentleman, whose father was a clergyman in the west of Scotland, had early distinguished himself, for an inviolable attachment to the civil and religious liberties of his country. On being sent over to complete his studies at the university of Utrecht, he had the honour of being introduced to the Prince of Orange, who contracted a great esteem for him, and found him highly useful on account of his great knowledge of the state of parties in Britain. Mr. Carstares appears to have been a principal and zealous agent in conducting the conspiracy which was formed in the reign of Charles II. to set aside the popish succession. The plot being discovered, he was apprehended and sent down to Scotland, where he was inhumanly put to the torture by the privy council of that kingdom. We shall lay before our readers the account of this infamous transaction, as it displays in strong colours the persecuting spirit, and disregard to truth and justice, which actuated the administration at this period.

* All his objections and remonstrances being over-ruled by the majority of the privy-council, the public executioner was called upon to perform his inhuman office. A thumb-screw had been prepared on purpose, of a particular construction ; upon its being applied, Mr Carstares maintained such a command of himself, that, whilst the sweat streamed over his brow, and down his cheeks, with the agony he endured, he never betrayed the smallest inclination to depart from his first resolution. The earl of Queensberry was so affected, that, after telling the chancellor that he saw the poor man would rather die than confess, he stepped out of the council, along with the duke of Hamilton, into another room, both of them being unable longer to witness the scene ; whilst the inhuman Perth sat to the very last, without discovering the least symptom of compassion for the sufferer. On the contrary, when the executioner, by his express order, was turning the screw with such violence, that Mr. Carstares, in the extremity of his pain, cried out, that now he had squeezed the bones in pieces, the chancellor, in great indignation, told him, that, if he continued longer obstinate, he hoped to see every bone of his body squeezed to pieces. At last, finding all their efforts, by means of this machinery, fruitless, after he had continued no less than an hour and an half under this painful operation, they found it necessary to have recourse to a still more intimidating species of torture. The

executioner was ordered to produce the iron boots, and apply them to his legs; but, happily for Mr. Carstares, whose strength was now almost exhausted, the fellow, who was only admitted of late to his office, and a novice in his trade, after having attempted in vain to fasten them properly, was obliged to give it over; and the council adjourned for some weeks.

Having now found, by experience, that all attempts to bring Mr. Carstares to a confession by violence would probably prove ineffectual, they empowered lord Melfort, one of the secretaries of state, to treat with him upon milder terms. They specified certain questions to be put to him; and upon condition he would answer them, they authorized the secretary to promise him an ample pardon to himself, and that he should never be produced as a witness in any trial. Not only so, but, if Mr. Carstares insisted upon it, they further engaged, that none of his answers to the interrogatories they were to put to him should ever be produced in evidence, either directly or indirectly, against any person, or before any judicatory whatsoever.

Upon these terms being proposed to him, as he knew they had already discovered from major Holmes and Mr. Spence all the particulars of which he could inform them, as they expressly promised to dispense with his being produced as evidence against any one of his friends, the apprehension of which was the chief cause of his silence hitherto, and as he could not figure to himself, that a privy-council, composed of persons of the highest rank in the nation, could be capable of a breach of the most solemn engagements transmitted to him by a secretary of state, he agreed to answer so many of the interrogatories that were specified, having first stipulated that their promise to him should be ratified by a deed of court, and recorded in their books. He told them, that the reason why he insisted upon this was, not that he had any thing to reveal which could, in the eye of the law, prove hurtful to his friends, but that he was determined rather to die an hundred deaths than submit to the dishonour of having his testimony produced in court against any one of those who were at that time under prosecution before the criminal courts.

The interrogatories which were put to him stand upon record in the registers of privy-council. And there are two blank pages which seem to have been left for inserting his answers. But, why they have never been filled up, whether in consequence of their previous agreement with him, or rather, because he qualified his replies in such a manner, that they could not answer the purpose they meant to serve by them, does not appear. That the first of these considerations had very little weight with them, is evident from their causing a paper to be printed immediately after his appearance before the council, entitled *Mr Carstares's Confession*. This paper contained a most lame, false, and imperfect account of the whole transaction; yet it was publicly hawked about the streets of Edinburgh. Nor was this the only breach of faith to him of which the privy-council was guilty; for, in direct violation of the only condition upon which he would consent to answer the queries proposed to him, they suffered his evidence, as they falsely termed it, to be produced in open court against one of his most intimate friends, Mr Baillie of Jerviswood. His natural fortitude could support him under personal sufferings, but it almost sunk under the injurious imputation of his being in the smallest degree accessory to the sufferings of a friend. However, before they went this length,

length, they sent for him to the council, and endeavoured to prevail with him judicially to acknowledge his answers to their interrogatories before the justiciary court.

He told them, he had spirit enough left to reject their proposal with disdain, and to endure any severities they could inflict, rather than comply with a demand which he considered as no less dishonourable to themselves than to him, it being a violation of the terms to which the secretary, in their name, and by their authority, had agreed.

Even the chancellor was so convinced of the iniquity of their procedure in this particular, as to declare, that they could not, in honour, insist upon it. Notwithstanding, the advocate, in support of his charge against Jerviswood before the court of justiciary, produced a copy of Mr Carstares's answers to the interrogatories of the privy-council, as an adminicle of proof, without taking any notice of the qualifications with which they were clothed, the alleviating circumstances with which the facts to which they related were accompanied, or the conditions upon which he delivered them. Upon being questioned by Mr Carstares for it, as dishonourable to the privy council, whose faith had been pledged to the contrary, the only excuse he could plead was, that, as he was not present in the privy-council on the day that transaction was carried on, he did not consider himself as bound to adhere to the articles of agreement.

We meet in this work with an anecdote respecting the cause of king William's attachment to the earl of Portland, which Mr. Carstares used to relate, and which, though not new, we shall here extract, as being confirmed by his authority. It is as follows.

"Mr Bentink was brought up with the prince from his infancy: he was the chief companion of his pleasures and of his studies. Their friendship grew as they advanced in years. And, when they were both arrived at that time of life when the human mind is susceptible of the strongest attachments, Mr Bentink gave the prince a proof of his affection, which effectually rivetted him in his heart.

"About the age of sixteen, the prince was seized with the small-pox; as they proved to be of the most malignant kind, his physicians, agreeably to the practice then in vogue, gave it as their opinion, that the only chance he had for life was, to procure one of the same age with himself, who never had the small pox before, to lie in the same bed with him, and, by extracting the infection from his body, to abate the virulence of the distemper. Mr Bentink no sooner heard of the prescription, than he claimed it as his prerogative to administer the cure. The prescription, in the opinion of the physicians, had the desired effect. The prince gradually recovered; but, to his inexpressible grief, found his dearest companion in imminent danger of his life.

He attended him with the most assiduous care; administered, with his own hand, such remedies as were prescribed to him; and could scarce be prevailed on to take necessary food or recreation, till the disease left him. This mutual intercourse of tender offices could not fail to endear them to one another; and, in process of time, gave Mr Bentink that entire ascendant over the prince of Orange, which even weaker minds are sometimes observed to have over the most exalted characters.

Were

Were we furnished with the genuine motives to every public transaction, it is probable that many of the measures of princes, which have been ascribed to the influence of religious principles, might be resolved into considerations of policy. Of this we have an instance in the present work; where we are told, that one main design of the prince of Orange's undertaking being avowedly to protect the protestant religion, it was suggested to him by Mr. Carstares that the minds of the people of Britain would receive a favourable impression of his designs, if his landing were conducted with a religious solemnity. This proposal was highly approved by the prince, and accordingly Mr. Carstares performed divine service at the head of the army; after which all the troops, as they were arranged along the beach, joined in singing the 118th Psalm, before they encamped. After this anecdote, it would be injustice to the character of king William not to give a place to the evidence of Mr. Carstares in favour of that prince's unaffected piety.

'That monarch, amidst all the hurry of secular affairs, in which he was involved, found leisure for performing the duties of piety and devotion, at which Mr. Carstares frequently assisted him. Upon the day of battle, he always accompanied him in his chariot to the field. He had thus many opportunities of studying the character of that great man in the most trying circumstances, and of admiring his tranquillity and composure immediately before action, as well as his absolute contempt of danger in the field. Mr. Carstares ascribed both the one and the other to the influence of religious principles, no less than to constitutional courage.'

We are informed, that when the original draught of the act for the settlement of presbytery in Scotland was transmitted to William by lord Melvil, the former sent for Mr. Carstares; and after a long conversation on the subject, desired him to write, whilst the king himself dictated the remarks on the several clauses. We shall submit to our readers this paper at full length, since as its editor observes, it shews, in one view, the clearness of the king's understanding, the integrity of his heart, and the moderation of his principles.

"His Majesty's Remarks upon the Act for settling Church government in Scotland, which was sent up to him by my Lord Commissioner, along with some reasons designed for clearing of it, and in answer to some objections that might be made against it.

"1, Whereas in the draught it is said, that the church of Scotland was reformed from popery by presbyters, *without prelacy*, his majesty thinks, that, though this matter of fact may be true, which he doth not controvert; yet, it being contradicted by some, who speak of a power that superintendants had in the beginning of the reformation, which was like to that which bishops had afterwards, it were better it were otherwise expressed.

"2, Whereas it is said, their majesties do ratify the presbyterian church-government to be *the only government of Christ's church in this king-*

kingdom, his majesty desires it may be expressed otherwise, thus, To the government of the church in this kingdom established by law.

" 3, Whereas it is said, that the government is to be exercised by sound presbyterians, and such as shall hereafter be owned by presbyterian judicatories *as such*, his majesty thinks that the rule is too general, depending as to its particular determination upon particular mens opinion; and therefore he desires, that what is said to be the meaning of the rule in the reasons that were sent along with the act may be expressed in the act itself, viz. That such as subscribe the Confession of Faith and Catechisms, and are willing to submit to the government of the church, being sober in their lives, sound in their doctrine, and qualified with gifts for the ministry, shall be admitted to the government.

" 4, Whereas it is desired to be enacted, that the general meeting of the ministers do appoint visitors for purging the church, &c. his majesty thinks fit, that, for answering the objections that are proposed against this method in the reasons sent up to him along with the act, that what in these reasons is expressed by *may be*, as to the concern of his privy-council in that matter, and the presenting of these visitors to the commissioner, that he may see they are moderate men, be plainly expressed in the act itself, *that it should be, &c.*

" 5, As to what concerns the meeting of synods, and general assemblies, his majesty is willing that it should be enacted, that they meet at such and such times of the year, and so often as shall be judged necessary, provided always that they apply to him or the privy-council, to know if there be any inconvenience as to public affairs in their meetings at such times, and have his approbation accordingly.

" 6, Whereas it is desired to be enacted, that the parishes of those thrust out by the people in the beginning of this revolution be declared vacant, upon this reason, *because they were put upon congregations without their consent*, his majesty desires it may be expressed in such a manner, as is perfectly consistent with the rights of patrons, which he hath the more reason to insist upon, that, in the paper sent up along with the act, it seems to be acknowledged, that this procedure is extraordinary, and, therefore, ought not to be drawn into consequence.

" I, A. B. do sincerely declare and promise, that I will own and submit to, and peaceably live under, the present government of the church, as it is by law established in this kingdom, and that I will heartily concur with and under it, for the suppressing of vice and wickedness, the promoting of piety, and the purging the church of all erroneous and scandalous ministers.

" It is his majesty's pleasure, that such as shall declare, as is above written, and assent and consent to the confession of faith now confirmed by act of parliament as the standard of the protestant religion in that kingdom, shall be reputed sound and orthodox ministers.

" It is his majesty's pleasure too, that those who do not own and yield submission to the present church-government in Scotland shall have the like indulgence that the presbyterians have in England.

" His majesty thinks fit that the clause, from 39 to 54, be left out, as not being necessary.

" His

"His majesty's desire to have what he grants to the church of Scotland to be lasting, and not temporary, makes him incline to have the above mentioned amendments made upon the act."

We clearly perceive in these remarks, the indications of that desire which king William entertained of effectuating an union between the episcopal and presbyterian churches; and considering the commotions that had been excited in Scotland in the late reigns on account of religion, perhaps he cherished this project with a perseverance that might have proved dangerous to the tranquility of his government. But the nation was less disposed to indulge any jealousy with respect to the designs of a prince who they were satisfied had delivered them from popery and arbitrary power. Notwithstanding the moderation of the king's principles, however, it appears that he was drawn by his ministers into a precipitate measure, respecting the oath of allegiance and assurance required of the presbyterian clergy in Scotland, which had nearly terminated in an open rupture with that ecclesiastical body. As this anecdote is remarkable, we doubt not but our readers will be gratified by inserting it entire in our Review. We shall only preface it with observing, that the privy-council, who by the law were invested with a discretionary power of dispensing with the oath, not only rejected an application from the clergy for this purpose, but recommended to the king its being imposed with the greatest strictness. The sequel is thus related in the life of Mr. Carstares.

"Some who were about his majesty at this time took advantage of Mr Carstares's absence from court, to urge the king to a compliance, alledging, that it was required in the very terms of the act of parliament. Upon this, his majesty gave instructions to his commissioner, lord Carmichael, to require all the representatives of the clergy in the ensuing general assembly to sign the assurance; and, if they refused, to dissolve the assembly in his majesty's name.

"Upon lord Carmichael's arriving in Edinburgh, and communicating his orders to some of the clergy in town, he found them obstinate in their resolutions not to comply. They assured him, that their sentiments upon the subject were the same with those of all their brethren in the country; and that, if this measure were persisted in, it would spread a flame over the country, which it would not be in the power of such as had given his majesty these councils to extinguish.

"The commissioner saw, that all his attempts to bring them to better temper would be vain and fruitless. At the same time; he was sensible that the dissolution of the assembly would not only prove fatal to the church of Scotland, to which he was a real friend, but also to his majesty's interest in that kingdom. From a sincere regard to both, therefore, he undertook to lay the matter, as it stood, fairly before the king; and, for that purpose, sent off a flying packet, which he expected to return from London, with the king's final determination, the night before the assembly was

ap-

pointed to meet. At the same time, the clergy sent up a memorial to Mr Carstares, urging him to use his good offices, in this critical conjuncture, for the preservation of that church which he had so active a hand in establishing.

The flying packet arrived at Kensington in the forenoon of that day upon which Mr. Carstares returned. But, before his arrival, his majesty, by the advice of lord Stair and lord Tarbat, who represented this obstinacy of the clergy as an act of rebellion against his government, had renewed his instructions to the commissioner, and sent them off by the same packet.

When Mr Carstares came to Kensington and received his letters, he immediately inquired what was the nature of the dispatches his majesty had sent off for Scotland; and, upon learning their contents, he went directly, and, in his majesty's name, required the messenger, who was just setting off, to deliver them up to him. It was now late at night; and, as he knew no time was to be lost, (the general assembly being to sit in a few days,) he ran to his majesty's apartment; and, being informed by the lord in waiting that he was gone to bed, he told him, it was a matter of the last importance which had brought him at that unseasonable hour, and that he must see the king.

Upon entering the chamber, he found his majesty fast asleep, upon which, turning aside the curtain, and falling down upon his knees, he gently awaked him. The king, astonished to see him at so late an hour, and in this posture by his bed-side, asked him what was the matter? He answered, he had come to ask his life. And is it possible, said the king, that you have been guilty of a crime that deserves death? He acknowledged he had, and then produced the dispatches he had brought back from the messenger. And have you, says the king, with a severe frown, have you indeed presumed to countermand my orders? Mr Carstares then begged leave only to be heard a few words, and he was ready to submit to any punishment his majesty should think proper to inflict. He said,

“That the king had now known him long, and knew his entire fidelity and attachment to his person and government. Some of his servants in Scotland might find it their interest to impose upon his majesty, to screen themselves from his merited displeasure. Others might, under the mask of zeal for his service, seek only to gratify their own private resentments; and, whilst they pretended to conciliate all parties to his government, might pursue such measures as would only unite them in opposing it.

“That this was the foundation of all those factions which had hitherto rent that kingdom, and made its crown sit so uneasy upon his head: that, for his own part, he could call God to witness, that, ever since he entered into his majesty's service, he had no interest, for he could have done, separate from that of his master: that, though he had been educated a presbyterian, and, on that account, had a natural bias to this form of church-government; yet his majesty knew, that when he recommended the establishment of presbytery in Scotland, he did it, because he was firmly persuaded the presbyterians were the only friends his majesty had in that country: that his regard to their principles had not rendered him blind to their faults: that he had been aware of the indiscreet use they would make of the liberal concessions in their favour in lord Melville's parliament, and had freely given his sentiments upon that head: that, with the same freedom he had remonstrated against

against the precipitate measures adopted in the last session of parliament, under the pretext of correcting the errors of the former: that the effects had justified his opinion of both. The first had alienated all the episcopals, the last, great part of the presbyterians from his administration. One thing alone was wanting to complete the wishes of his enemies, and that was, to cement the two parties by one common bond of union: that nothing could be better calculated for this purpose, than the advice which had been given to his majesty to push the administration of the oaths to the ministers before the sitting down of the assembly: that, although there was nothing unreasonable in what his majesty required, yet some who had credit with them had fallen upon methods to represent their compliance as inconsistent with their principles, and had been so far successful, that they were determined not to comply: that, however unjustifiable in other respects their conduct might be, it proceeded from no disaffection to his person and government; and that, whilst this was the case, it was more for his majesty's interest to confirm their attachment, by dispensing with the rigour of the law, than to lose their affections by enforcing it. What avail oaths and promises to a prince, when he has lost the hearts of his subjects? Now was the time, therefore, to retrieve his affairs in that kingdom: that, by countermanding the instructions he had sent down to his commissioner, he conferred the highest obligations upon the whole body of the presbyterian clergy, gratified all his friends in that kingdom, and effectually thwarted the insidious arts of his and their enemies."

The king heard him with great attention, and, when he had done, gave him the dispatches to read, and desired him to throw them in the fire; after which, he bid him draw up the instructions to the commissioner in what terms he pleased, and he would sign them. Mr. Carstares immediately wrote to the commissioner, signifying, that it was his majesty's pleasure to dispense with putting the oaths to the ministers; and, when the king had signed it, he immediately dispatched the messenger, who, by being detained so many hours longer than he intended, did not arrive at Edinburgh till the morning of the day fixed for the sitting of the assembly.

By this time, both the commissioner and the clergy were in the utmost perplexity. He was obliged to dissolve the assembly; they were determined to assert their own authority independent of the civil magistrate. Both of them were apprehensive of the consequences, and looked upon the event of this day's contest as decisive with respect to the church of Scotland; when, to their inexpressible joy, they were relieved by the return of the packet, countermanding the dissolution of the assembly. Next to the establishment of presbytery in Scotland, no act of king William's administration endeared him so much to the presbyterians as this. They considered it as a certain proof that his own inclinations were altogether favourable to them, and that any difficulties they laboured under ought to be imputed to his ministers, not to himself.

In our succeeding Number, we will conclude the account of this publication, the editor of which seems to have acquitted himself with care and fidelity.

VII. *The Young Sea-Officer's Assistant, both in his Examination and Voyage. In Four Parts.* 1. *The Substance of that Examination, which every Candidate for a Commission in the East-India Service, or the Navy, must necessarily pass, previous to his Appointment; respecting the Management of a Ship from her first coming out of Dock, to her clearing the Land.* 2. *Directions for Working a Ship, in all difficult Cases, at Sea.* 3. *Necessary Observations in making the Land, and sailing up the Channel.* 4. *General Instructions and Allowances from the Owners of East-India Ships to the several Commanders in that Service.* By John Adams. *Never before made Public. To which is added, from the original Spanish of Don Juan, A Short, Easy, Arithmetical Rule, for determining the Course and Distance.* 4to. 3s. sewed. L. Davis.

THE first part of this small treatise, which is by way of Question and Answer, contains some observations for mooring and unmooring in and about several places in the English channel, for sailing out of it, for avoiding rocks and shoals, &c. And an account of the bearings and distances of the principal headlands in the Channel. The second part, by Question and Answer also, contains a few directions about the working of a ship in some difficult cases that may happen. Part the 3d, consists of three or four pages of remarks on the soundings at coming into the Channel; and the fourth part is an account of the pilot's expences, &c. with a copy of some general instructions usually given to the captain of an India ship with regard to his general management of the vessel.

This work seems to be drawn up for the officers of the navy and India ships, and chiefly for those candidates for such offices, who have had little or no practice in the nautical business: for here they are taught to answer such questions as it is usual to put to them on their examination; so that any *fresh-water sailor*, by getting these answers by rote, as children do the catechism, may cut a considerable figure at an examination (provided he is asked no questions but what are in this book), and that without understanding either the subject or the meaning of the technical terms here used; *a notable improvement this!*—We cannot conceive however for whose use the fourth or last part is intended, unless that of the author, by helping to make up the book.

The following may be taken as a specimen of the nautical language, and of the first and second parts of the work.

Q. How would you wear ship under her mainsail only?

A. To

* *A.* To lay-to upon the other tack, I must watch the ship's falling off, put the helm a-weather; and, as she falls off, ease off the sheet: but, if that will not do, I will get tarpaulins in my fore shrouds, or man them; in case she will not veer with this method, I will haul aft the main sheet again, and lay her to as before; I will then get a piece of canvas, and lash it round the lee quarter of my sprit-sail yard, and top the yard up as much as possible, to prevent the sail from filling with water; when it is loosed; when the ship falls off, then put the helm a-weather, cast loose the lee yard-arm of the sail, and haul aft the sheet; and, as the ship falls off, ease off the main sheet, and gather aft the weather-brace, raise the tack, and gather aft the sheer; and when the ship is before the wind, get on board the other tack, aft the sheer, square the sprit-sail yard, furl the sail, ease down the helm, haul close aft the main sheet, brace up sharp, and haul the bow-line.

The Arithmetical Rule added at the end, and recommended by Don George Juan, may often be of use in practice, by assisting to guess nearly at a mean course among several which the ship may perform during one watch, when those courses are not many points different from each other. With regard to this rule, our author says,

* It often happens, when a ship is close hauled, that she varies her course a point or two in the space of a watch, or eight glasses; which variations ought to be marked on the log-board, and would occasion much trouble in working the day's work, that is, finding the true course, distance, &c. made in twenty-four hours. The common method to avoid such trouble is, to guess at the mean course steered every time the log is hove. Now, by the following rule, the course and distance may be easily found every four hours by the officers of the watch, and set down on the log-board as the true course and distance, without any sensible error.

* Multiply the number of glasses, run on each rhumb, by the knots run per hour, and note their products; which multiply by their respective courses. Now, the sum of these last products, divided by the sum of the former products, will give the true course steered; and the former products, divided by 8, will give the knots run per hour, during the watch.

* Example. Suppose a ship runs:

Glasses.	Knots per Hour.	
2 —	6 —	S. 30° West.
3 —	5 —	40
3 —	4 —	50

' Then, 2 multiplied by 6, is 12; and 3 by 5, is 15; and 3 by 4, is 12; again, these products 12, 15, and 12, multiplied by 30° , 40° , and 50° , respectively produce 360, 600, and 600, and their sum is 1560; which divided by the sum of the former products, 12, 15, and 12, equal 39, the quotient is 40° , the true course steered, viz. south 40° west, and 39 divided by 8 gives the knots run per hour, viz. $4\frac{7}{8}$.

This rule will generally come near the truth in the cases mentioned. But as the sum of all the several distances is taken as the distance to the mean course above found; that is, the several contiguous lines of distance in the different directions or courses being supposed to be stretched out all into one direction, it is evident that of the difference of latitude and departure found by this method, either *one* or *both* of them will always exceed the truth.

VIII. *Observations on Literary Property.* By William Enfield, LL. D. 4to. 2s. Johnson.

ALL the objects, on which the right of property can be exercised, may be divided into corporeal and incorporeal. These two species of property are thus described by judge Blackstone: ' Corporeal possessions consist of such things as affect the senses, such as may be seen and handled by the body. Incorporeal are not the object of sensation, can neither be seen nor handled, are creatures of the mind, and exist only in contemplation.' Comment. b. ii. c. 1.

Dr. Enfield takes up the argument on this ground, and shews, that corporeal and incorporeal objects are equally capable of being personal property.

With respect to the former, there can be no dispute. With regard to the latter, he observes, that the right of property may be exercised on many things, which are not in any respect objects of sight, but subsist merely in idea. The power, for instance, of nominating another to any office, or of holding that office one's self; the right of bearing a certain title, and enjoying the honours annexed to it; the liberties and franchises of individuals or corporate bodies, are all exclusive possessions, in which the right of property is as real and perfect, as in the possession of houses and lands.

In the class of incorporeal possessions is included that species of property, which is the subject of the present enquiry, literary property, or the right, which an author has to the productions of his genius and mental abilities.

There are two sources of property, *occupancy*, or, which is perfectly analogous to it, *primary possession* and *labour*. ' The right

right of property, says this writer, in literary compositions, rests on the solid grounds both of primary possession and labor. The work, which an author possesses, was never in any other hands, nor was it ever a part of a common stock, on which all men had a general claim: no one therefore can have the slightest pretensions to any degree of right in it, except himself. This natural right will be still more evident, if considered as founded on labor. It is the continued exertion of mental abilities, which gives existence to any literary work. And it is not more evident, that the corn, which the husbandman gathers into his barn, is the fruit of his labor in manuring the ground, sowing the seed, and gathering in the harvest, than that a train of ideas and words, not to be found in any other work, hath been the result of genius and understanding industriously employed to produce this effect. If therefore the former hath an undoubted right of property in the things, to which his industry hath given being, it is evident beyond dispute, that the latter must have the same.

It has been objected, that the author by the act of publication renounces his property.

Our author answers: 'If a man's ideas are his own, while floating in his brain, it would surely be very hard to be deprived of all right to them the moment he turns them to any profit either to himself or others; as unreasonable, as if the farmer were allowed a property in his corn and grass, while growing in his field, but denied it, whenever he brings them to market.'

This, we beg leave to observe, is an unfortunate illustration of the point in question. For it must be allowed, that every man, who buys the smallest quantity of the farmer's corn, has a right to sow and *increase* it, as much as he chooses, without being accountable to the farmer, of whom he bought it.

But our author adds: 'a right to a single copy being all that the author means to convey by the sale of it, the purchaser cannot hereby acquire the author's right of *multiplying* copies. . . This right is his by nature; he has neither expressly nor virtually abandoned it; and without his voluntary surrender, no other person can have a just claim to it: the right must therefore remain with him still.'

Dr. Enfield, having established a natural right of authors to their own works, proceeds to answer the most material objections, which have been urged against the perpetual security of their literary property.

Here our author very justly remarks, that a limitation of copy-right to an inconsiderable period will be injurious to literature. 'Because, says he, it will place a set of tasteless

scriblers on a level with, or rather give them an advantage over, the most favoured sons of genius and philosophy; for this inferior class of writers will still retain the profits of the first publication of their works, and authors of the most distinguished merit can have no more.

With respect to writers who deserve protection, to deprive them of their pecuniary advantages might, he says, subject them to hardships, which would damp the ardour of their genius, and lay them under a necessity of sending forth hasty and unfinished productions. 'From whom, he asks, are we to expect the most perfect work? From the poet, who writes verses only to obtain a present supply for the cravings of nature; or from him, who, expecting a perpetual property in the productions of his genius, labours to give them all the perfection he is able.'

It has been alleged, that a perpetual copy-right would encourage a monopoly in the sale of books.

Among other remarks, in answer to this objection, Dr. Enfield suggests the following.—'When authors keep to themselves the profits of any particular work, they only make use of their natural right of property in the fruits of their labor, and cannot with any reason be styled monopolizers, for not choosing to resign their property, in order to create a competition against themselves. The only real monopoly, that can be supposed to take place, with respect to copy-right, is, that one bookseller should purchase all the manuscripts, that come to market. But this is too large a scale of business to come within the compass of any private fortune.'

The learned author has advanced several other material observations and arguments in favour of a perpetual copy-right, for which we refer our readers to his publication.

He seems, however, to have spent too much time in examining the grounds, on which the right of property in general is founded. The natural right of property in a literary composition is obvious to common sense. For nothing surely can be more ridiculous than to suppose, that a farmer has a more permanent property in a hog-stye, a fish-pond, or a cabbage-garden, than the author in the productions of his own genius and invention. The question can only be obscured by those pettifoggers, who envelop themselves and others in clouds and darkness, by quibbling about corporeal and incorporeal possession, visible, and invisible, tangible and intangible property. The point which is most worthy of disquisition is, the effect which a limitation of literary property is likely to have on the state of literature. Dr. Enfield has treated this topic too concisely and superficially.

To diminish in any respect the pecuniary emoluments of authors must be proportionably injurious to the interest of literature. An author has the common feelings and wants of men. And if he devotes his time and attention to the production of some laborious and voluminous work, he probably neglects his domestic concerns, and involves himself in perplexity and distress. To which we may add, that calamities of this nature fall with accumulated weight on a man of taste and ingenuity, who has greater sensibility than other people, who has cherished in himself a benevolence and generosity of soul, and cannot bear to see the cravings of a helpless family, which he cannot satisfy, without the most excruciating reflexions.

In such a painful situation it is not to be supposed, that he can pursue his literary labours with unremitted ardour and spirit. He will rather be tempted to send his production into the world with all its imperfections on its head. The celebrated Mr. Dryden, who was harrassed with the most laborious of all fatigues, that of the mind, and continually perplexed by difficulties and distress, is a remarkable instance of the truth of this observation.

It has been said, that booksellers in their agreements with authors, never extend their calculations beyond the period of ten or fourteen years; and offer as much upon that principle, as they would upon any other.

But this we can only consider as a groundless insinuation, inconsistent with the ideas of all mankind, in their usual contracts with one another. For would any man of common sense give as much for an estate, tenable for only ten or fourteen years, as for one to be possessed by himself and his heirs for ever? The point will not admit of the least dispute. We may venture to affirm, that Robertson, Hawkesworth, Blackstone, Lord Lyttelton, Sir John Dalrymple, and other respectable authors, would not have been paid such considerable sums for their copies, if the booksellers had not purchased them under the idea of a perpetual property*.

To declaim against the exorbitant demands of booksellers is invidious and unjust. Every person in the community has a right to live by his employment, provided it be a reputable

* To Dr. Robertson for the *History of Charles V.* 3 vols. 4to. 4000l. To Dr. Hawkesworth for *Voyages*, 3 vols. 4to. 6000l. To Judge Blackstone for *Commentaries*, 4 vols. 4to. 3000l. and upwards. To Lord Lyttelton for *Hist. of Hen. II.* 4 vols. 4to. 1500l. To Sir John Dalrymple for *Memoirs of Great Britain*, 2 vols. 4to. 2000l.

employment. That of a bookseller is unquestionably one of the first, in point of reputation and national utility. Why then must the bookseller be debarred of those emoluments, which men in all other occupations are allowed to enjoy? Very few in this profession have accumulated larger fortunes, than the same capital and industry would have enabled them to acquire in any other employment. It would therefore be a cruelty, or rather a gross absurdity, to diminish their profits under a pretence of public advantage. Monopolists, who accumulate the wealth of Nabobs, are objects worthy of parliamentary enquiry, and their spoils are of some importance to the community. But, alas! of what consequence to the public are the spoils of a bookseller, who, by the utmost pains and frugality, can hardly procure a tolerable maintenance for himself and his family!—But, in this question, the interest of the bookseller is only a secondary consideration. The great object, which more especially demands our attention, is the interest of literature.

Every man of letters, every man of taste and fortune, in the collecting of books, wishes to procure accurate and elegant editions. In this respect, the public taste has been gratified. We have had almost every book of reputation accurately and elegantly printed. But these elegant impressions have been chiefly owing to the security which booksellers have enjoyed, with respect to a perpetual copyright. They have spared no expence, when they were protected from all piratical invasion. The case, most probably, will be very different, if they cannot be secured against the schemes of their enterprising brethren. They would be fools to run the hazard of an expensive impression, when every stall-man, every country printer, might throw out an edition more calculated for general sale; and thus involve them in ruinous expences.

‘Will books be cheaper, when all pretended monopolies are abolished,’ is an important question. But a question which we cannot answer in the affirmative, for the following reasons.

First, books in general, every circumstance considered, are some of the cheapest articles we can purchase. And it is hardly possible to conceive, how their price can be reduced, without reducing their intrinsic value, by the publication of inferior editions.

Secondly, books of all kinds which are the property of individuals, are as cheap as those, which are now the property of the public at large.

Thirdly,

Thirdly, the security of copy-right has not a little contributed to lessen the price of books. It has been supposed, that Bibles, for instance, would be cheaper, if any one were at liberty to print them, as well as the present patentee. But this is a vulgar error. The king's printer would lose by an impression of the Bible, if he did not, in consequence of his patent, work off ten or fifteen thousand copies from the same type: and no printer in England can safely do the same, if he has not the same exclusive privilege. This observation may be extended to books of every kind.

There is a circumstance attending the termination of literary property, which will materially affect the price of books; and it is this: the proprietors of copy-right may print an elegant edition of a valuable work, when they have a term of twenty, fourteen, or even ten years unexpired. But let us suppose, that almost the whole impression is sold three or four years before the limited time is elapsed. What will be the consequence? It cannot be expected that the proprietors should run the hazard of a new edition, when half of it cannot possibly be sold before their copy-right will be absolutely annihilated. The public therefore must be content to purchase the remaining copies at double, treble, or perhaps at five times the original price.

This inconvenience will always remain, while the time is limited for the possession of literary property. Neither twenty-eight, nor even eighty-eight years will obviate this objection.

But the most pernicious consequence attending the abolition of literary property will be this: when every printer or bookseller shall be at liberty to republish any work he can seize, he will most probably calculate his impression for general sale, that is, for the vulgar.

The immortal writings of Shakespeare, Milton, Addison, Pope, Prior, Gay, &c. will be printed in a contemptible form, like the last dying speeches of our malefactors at Tyburn. Books of learning will be divested of their erudition, their marginal notes, their Greek and Latin quotations, *ad captum vulgi*. We shall have heaps of rubbish thrown in upon us by Scotch pedlars, and every catch-penny printer in town and country; till at last the commonwealth of letters will be overwhelmed with wretched publications, to the disgrace of the English press, and the ruin of literature. The works of Milton, Addison, and Pope, accommodated to the taste and the pockets of the vulgar, will descend to posterity, and be exported into foreign countries, in as despicable a form as the History of the Seven Champions, Aristotle's Masterpiece, or the works of John Bunyan.

This is no imaginary consequence attending the abolition of copy-right; for we have been assured by good authority, that an edition of Thomson's Seasons has been lately published in Scotland, and sold in the streets of Edinburgh, for three pence a book.

We have seen upon stalls the poems of lord Rochester in this vulgar dress, printed on coarse paper, and deformed with a thousand typographical errors. This has been the contrivance of some vile printer, or wretched bookseller, in order to accommodate our kitchens with the works of that libidinous writer.

What has been done by one literary haberdasher, in this instance, will be done by thousands of the same tribe, when once they are at liberty to prey upon our capital authors. In Rochester's works we have a picture of the garb in which Pope, Swift, and Prior, will make their appearance before the end of the present century.

But the poets are not the only writers, whose works will be deformed in this manner. Books of every kind will share the same fate; and in some of them, such as dispensatories and systems of physic, errors and inaccuracies may be attended with pernicious consequences.

It may be observed, to the honour of the London book-sellers, that besides the original purchase-money, they have expended very considerable sums in publishing correct and improved editions of all the principal books in the English language. For example: for corrections and improvements in Boyer's French Dictionary, 367l.; for alterations and additions in Miller's Gardner's Dictionary, 1065l.; for a new edition of Chamber's Dictionary and Supplement, now preparing for the press, 1500l.; for revising, correcting, and digesting a new edition of the Universal History, Ancient and Modern, 1575l.; for different editions of Shakespeare, 2288l.; and for improvements in other books, very considerable sums, to authors and editors, in proportion to the nature and importance of their respective labors*.

Every guinea, expended in this manner, contributes to the encouragement of learned men, the benefit of literature, and the honour of our national character.

On the other hand, if the booksellers are deprived of their perpetual copy-right, we can no longer expect these laudable improvements. No bookseller in his senses will pay a thousand pounds for correcting and enlarging a work, which is

* See an Account of the Expence of Correcting and Improving Sundry Books, published by the booksellers, while their bill was depending in parliament.

open to the trade in general, or may be open in two or three-years. Because, in this case, his expence will be certain, and his profit precarious. His new edition may be superseded by others; or the sale of it so retarded, that he may be a loser by the impression.

While the property of books continues in the hands of opulent and respectable booksellers and printers, there is some security for our literary character. But when this property is annihilated, all the learning of the nation will be at the mercy of booksellers and printers of the lowest class, who are too ignorant to print correctly, and too indigent to employ men of learning and abilities to superintend their publications. Their operations will be as fatal to literature, as the depredations of the Goths and Vandals. On such an occasion who can forbear sympathizing with the Muses in the words of Boetius?

Ecce mihi laceræ dictant scribenda camenæ,
Et veris elegi fletibus ora rigant.

IX. *An Essay upon the Harmony of Language, intended principally to illustrate that of the English Language.* 8vo. 3s. 6d. sewed. Robson.

THE ancients, who have written upon oratory, have considered the harmony of language as a circumstance of the highest importance. They have accordingly treated the subject with the utmost nicety and refinement. Aristotle has a chapter in his Rhetoric *περί ρυθμου*, *Of the Rhythmus*, in which he says, 'our style ought to have a rhythmus, but not strict numbers; for then it would be verse *.' Cicero treats the subject more elaborately; asserting, 'that he, who has no idea of the power and harmony of prosaic numbers, must have neither ear nor understanding †.' He informs us, that he himself was a witness of its influence, as Carbo was once haranguing the people. 'When that orator pronounced the following sentence, *patris dictum sapiens, temeritas filii comprobavit*, it was astonishing, says he, to observe the general applause which followed that harmonious close.' He adds: if the final measure had been changed, and the words placed in a different order (*comprobavit filii temeritas*) their whole effect would have been absolutely destroyed ‡.

* Ρυθμον δει εχειν τον λογον, μετρον δε μη' ποιημα γαρ εστι. Rhet. l. iii. c. 8.

† Genus illud tertium explicetur, quale sit, numerosæ et aptæ orationis: quod qui non sentiunt, quas aures habeant, aut quid in his hominis simile sit, nescio. Orator, p. 165. Ed. Lond. 1681.

‡ Ibid. Fitzosb. let. xiv.

Dionysius of Halicarnassus has very accurately scrutinized the nature and principles of composition. He has considered the harmony of periods; and divided those periods into their different members, these members into words, these words into syllables, and these syllables into the letters, of which they consist. He has made remarks on the nature and sound of the vowels, half vowels, and mutes. And he has shewn, by instances drawn from Homer, Herodotus, Thucydides, &c. with what artful management these great authors have sweetened and ennobled their compositions, and made their sound an echo to the sense*.

Quintilian has several judicious observations on the nature and power of harmonious composition; and remarks, that this harmony has 'an irresistible charm in oratory†.'

Longinus composed two books upon this subject, which, to the irreparable injury of the learned world, are now lost. He acquaints us however with his sentiments upon this head, in his Treatise on the Sublime. 'Harmonious composition, says he, has not only a natural tendency to please and to persuade, but inspires us, to a wonderful degree, with a generous ardour and passion.' He attributes the same effects to it, as to music, and illustrates its efficacy by a passage in Demosthenes‡.

The author of the Essay, which has given occasion to these remarks, introduces his observations with the following reflections on the inattention of the moderns to this important article.

'Of all the studies, in which the moderns have profited from the works of the ancients, the smallest advances appear to have been made in that of the harmony of language. What remains from the ancients on the subject, seems to be red, not so much with admiration as with astonishment. None seem to have thought of applying it to the consideration of the harmony of their native tongue; and though many very learned men have taken much pains to explain from it the harmony of the learned languages, yet they have been at last reduced to refer many things to fancied powers in ancient voices and ancient ears, which really partake of the miraculous. Without supposing any such extraordinary difference between ancient and modern, southern and northern people, among whom the same arts and the same sciences have been successfully cultivated, the reason of that superior regard which the

* Dionys. Halic. de Struct. Orationis. Smith's Notes on Longinus, sect. 29.

† Quod si numeris & modis inest quædam tacita vis, in oratione est vehementissima. De Instit. Orat. l. ix. c. 4.

‡ De Sublim. sect. 39.

ancients paid to every thing connected with the art of persuasion is too obvious to need mentioning: why they should have superior ability to understand the harmony of human speech, is not so easily accounted for. The arts of persuasion have not been wholly neglected in modern times, and poetry has received a great share of very successful attention. One cannot therefore but wonder, that the powers of the harmony of language, so universally felt, should be so little understood.*

We have had indeed but very few treatises, in the English language, on this subject, before the present Essay; except two valuable pieces on the Power and Harmony of prosaic Numbers, and the Principles of Harmony in poetic Compositions, by Mr. Mason.

The truth is, the generality of English writers have imagined, that our language is incapable of being refined and beautified in this manner.

“The free language we speak, says the ingenious translator of Longinus, will not endure such refined regulations, for fear of incumbrance and restraint. Harmony indeed it is capable of to a high degree, yet such as flows not from precept, but the genius and judgement of composers. A good ear is worth a thousand rules, since with it, the periods will be rounded and sweetened, and the style exalted, so that judges shall commend and teach others to admire; and without it, all endeavours to gain attention shall be vain and ineffectual, unless where the grandeur of the sense will atone for rough and unharmonious expression*.”

To this objection we shall reply in the words of Quintilian: “*Docti rationem componendi intelligunt, indocti voluptatem* †.” Or in the words of Mr. Geddes, who, treating on the Composition of the Ancients, has this remark:

“It would be too dull a piece of criticism for the generality of readers to consider the nature, formation, and sound of the different vowels, their junction with consonants, and the formation of syllables; the due length and shortness of these, and what pronunciation is proper to them; and to define their numbers would appear scholastic and downright pedantry to a modern, who loves his ease too much to be fettered by such rules. But this is certain, that he, who is wholly unexperienced in a theory of this kind, and never took the trouble to reflect on it, cannot possibly be master of a beautiful style. He writes at random, is guided by no rule in his composition,

* Smith's Notes on Longinus, § 39.

† Lib. ix. c. 4.

and knows nothing of the just measures and cadency of language.*

The author of the present Essay treats of the essentials of harmony in human speech; of accent, quantity, and emphasis; of the essentials of English poetical harmony; of Scottish pronunciation; of the accentuation, meter, pause, and cesure in English heroic verse; of the origin and progress of English versification; of rime; of English elegiac and lyric measures; of prosaic harmony; of the harmony of the Greek and Latin languages; of the *versus politici* of the Byzantine Greeks; and of the connection of poetry with music.

The two first essentials of the harmony of human speech, enumerated by Dionysius of Halicarnassus, are *μελος* and *ρυθμος*. The latter, says our author, by the Latins called *numeri*, in its largest sense, may, perhaps, be most nearly expressed in English by the word cadence†, though in speaking of music only, we call it *rime*.

* Melody, or *μελος*, arises from the various tones of the voice, which are called accents. Cadence is determined by the quantity of time employed in the pronunciation of syllables; whence arises a third incident to the harmony of human speech, called *meter*, or measure, *mensura*, *μετρον*. Cadence and meter are thus distinguished by Quintilian: 'Rhythmi, id est, numeri spatio temporum constant, metra etiam ordine,' &c.

With respect to accent and quantity, our author maintains the opinion of Dr. Foster.

* It is evident that nature hath given the voice a variety of tones, that gradually rise or fall above or below each other: this is the first and grand division of sounds into *high* and *low*. In singing many of these are used; in common discourse and reading fewer.

* It is evident likewise, that the human voice, like every wind instrument, has a power of *shortening* or *lengthening* any of those sounds it utters.

* On the former division of these sounds is founded what grammarians have called *accent*, relating merely to the particular elevation or depression of them on certain syllables; the marks of which are ' for the elevation, ' for the depression,

* Composit. of the Ancients, p. 18, 26.

† We have some doubt, whether the word *cadence* will convey a proper idea of *rhythmi*, or not. Or, whether the meaning of *cadence* should be extended any farther, than to the concluding numbers, or what Cicero calls, "*Clausulae, quæ numerosè & jucundè cadant.*" Orat. § 215.

and " or " for the elevation and depression joined on the same syllable, forming what is called a circumflex; as the two when separate are called the acute and the grave.

On the latter division is founded what is termed *quantity*, regarding only the quantity of time taken up in expressing any of them. The delay of the voice in pronouncing them forms the long time marked thus " ; the quickness of the voice in hastening over them forms the short one marked thus " .

From hence it appears that both accent and quantity are equally founded in the very nature of the human voice, are necessary and inseparable from it; that consequently no language can, or ever could be pronounced without them, except you suppose a monotony and equalibility in the voice, the existence of which it is very difficult to conceive.

Our author having explained the nature and specific differences of accent and quantity, upon the foregoing principles; having considered the number and nature of the several vowel sounds in our language, &c. illustrates his observations by a minute analysis of several passages in Milton's *Paradise Lost*.

We shall pass over this part of the Essay, as extracts from it would afford but little entertainment to the generality of our readers, and content ourselves with a quotation or two from his performance on subjects of a less abstruse and scholastic nature. Speaking of rhyme, he says:

It remains at this day undecided whether rime is an ornament or a blot in our versification; each opinion having many and strenuous advocates. These hold that to be hardly verse which has not rime, and those look upon rime as a Gothic ornament, unbecoming classic compositions. The truth seems to lie between the two opinions. That rime is not essential to our poetry is self-evident; yet it is often a convenience, and sometimes a beauty: a Gothic beauty if you will, but still a beauty. Notwithstanding the high merit of Pope's version of the *Iliad*, I venture to pronounce rime very disadvantageous to heroic verse; excluding numberless beauties, giving none. Let it only be conceived that the sublime soliloquy of Satan in the fourth book of *Paradise Lost*,

O thou that with surpassing glory crowned, &c.
or that beautifully tender address of Eve to Adam in the same book,

Sweet is the breath of morn, &c.
or even the simply majestic lines which open the poem, were shackled with rime; the very thought shocks all poetical sensation. Nevertheless it must be allowed that in Pope's own admirable stile of satirical and moral poetry, rime has both
use

use and beauty. Our elegiac tetraſtic cannot even ſubſiſt without it, and for this, if for nothing elſe, rime deſerves to be eſteemed an elegant ornament in Engliſh poetry.'

The ingenious Mr. Melmoth remarks, that the delicacy of the ancients, with reſpect to numbers, was far ſuperior to any thing that modern taſte can pretend to: and that they diſcovered differences which to us are imperceptible. 'A very ancient writer, he ſays, has obſerved upon the following verſe in Virgil,

Arma virumque cano, Trojæ qui primus ab oris,

that if inſtead of *primus* we were to pronounce it *primis* (*i* being long, and *us* ſhort) the entire harmony of the line would be deſtroyed.—But whoſe ear is now ſo exquisitely ſenſible, as to perceive the diſtinction between thoſe two quantities?' Fitzoſb. Let. xxxvii.

Our author's obſervation on this paſſage is worthy of notice.

'I have been particularly ſurprized to find a man who poſſeſſes the harmony of our language in ſo eminent a degree as Mr. Melmoth, ſo totally at a loſs about it, as he appears to have been by the paſſage above quoted, concerning the difference between the laſt ſyllables of *primus*, and *primis*, where he aſks, 'Whoſe ear is now ſo exquisitely ſenſible as to perceive the diſtinction between thoſe two quantities?' The truth is, that in our uſual pronunciation of thoſe words there is no diſtinction of quantity perceptible perhaps even by an Athenian ear. But we are well aſſured that the difference between long and ſhort quantities in the Greek and Latin languages, was of no ſuch unaccountable minuteness; that long ſyllables in fact differed in quantity from long ſyllables, and ſhort from ſhort; but that poets and rhetoricians did not concern themſelves about ſuch niceties in the meaſure of ſound, for that to their purpoſes all long ſyllables were equal, and all ſhort ſyllables were equal, and the difference between the two kinds palpable. If Mr. Melmoth had only adverted to the difference between the ſhort ſound of the *i* in the Engliſh word *promise*, and the long ſound of the ſame vowel in the word *ſurmiſe*, he would have found that the want of a perceptible difference between the quantities of the laſt ſyllables of *primus* and *primis*, is not owing to any deficiency in Engliſh organs of hearing, but wholly to a groſs fault in the uſual Engliſh pronunciation of the latter word.'

In this treatiſe the author has diſplayed a conſiderable ſhare of learning and ingenuity, and a deep attention to the ſubject upon which he writes.

We should, however, have been better pleased with his Essay, if he had begun his enquiries at the fountain-head; if he had accurately and methodically stated the sentiments of the ancients concerning the principles of harmony, in the Greek and Latin languages, in prose and verse; and afterwards traced out the analogy between the ancient and the modern languages, and the nature and principles of harmony in the latter. Something more, perhaps, might have been said, in order to give the reader a more precise idea of what the ancients meant by *rhythmi*, or *numeri*, and *μετρον*.

As to the controversy concerning the Greek accents, we are far from thinking, with this writer, that it is determined in their favour by Dr. Foster. Surely, we can pay but little deference to their authority, when we consider, that no Greek MSS. of 1000 years old, and upwards, have any accents; and that they were totally unknown to the ancient Greeks.

Who can pretend to affirm, that 'the learned grammarian of the Alexandrine School,' who is said to have invented these accents, was perfectly acquainted with the genuine harmony of the Greek language? It is more natural to suppose, that the true pronunciation of it was in his time corrupted, and that our attempts to follow these marks, may be the means of leading us into a barbarous mode of accentuation. It would not be difficult perhaps to shew the utter absurdity of the accentual system. But we shall only detain our readers, while we obviate one remark in favour of the accents, which is advanced by Dr. Foster and the author of the present essay.

It is alleged, that accents only denote an elevation of the voice. This is palpably false: no such elevation can be made, without such a stress, as lengthens the syllable. For every elevation of the voice implies time. The accents therefore are destructive of quantity.

X. *Poems, chiefly Rural.* 8vo. 2s. 6d. boards. Murray.

IN a late Review* we gave an account of a philosophical treatise by this gentleman, whose genius, we have the pleasure to find from the volume before us, is no less respectable in the field of poetical composition. Half of these poems consists of Odes, Idyllons, and Anacreontics. We will give the first in the collection as a specimen.

Hymn to Virtue.

Ever lovely and benign,
Endowed with energy divine,
Hail Virtue! hail! from thee proceed
The great design, the heroic deed,

* See Crit. Rev. vol. xxxvii. p. 334.

The heart that melts for human woes,
 Valour, and truth, and calm repose.
 Though fortune frown, though fate prepare
 Her shafts, and wake corroding care,
 Though wrathful clouds involve the skies,
 Though lightnings glare, and storms arise,
 In vain to shake the guiltless soul,
 Changed fortune frowns, and thunders roll.
 Pile, Avarice, thy yellow hoard;
 Spread, Luxury, thy costly board;
 Ambition, crown thy head with bays;
 Let Sloth recline on beds of ease;
 Admired, adored, let Beauty roll
 The magic eye that melts the soul;
 Unless with purifying fires
 Virtue the conscious soul inspires,
 In vain, to bar intruding wo,
 Wealth, fame, and power, and pleasure flow.
 To me thy sovereign gift impart,
 The resolute unshaken heart
 To guide me from the flowery way
 Where Pleasure tunes her siren-lay:
 Deceitful path! where Shame and Care,
 The poisonous shaft concealed, prepare!
 And shield me with thy generous pride
 When Fashion scoffs, and fools deride.
 Ne'er let Ambition's meteor-ray
 Mislead my reason, and betray
 My fancy with the gilded dream
 Of hoarded wealth, and noisy fame.
 But let my soul consenting flow
 Compassionate of others wo:
 Teach me the kind endearing art
 To heal the mourner's broken heart,
 To ease the rankling wounds of Care,
 And sooth the frenzy of Despair.
 So, lovely virgin, may I gain
 Admission to thy hallowed fane,
 Where Peace of Mind, of eye serene,
 Of heavenly hue, and placid mien,
 Leads, smiling, thy celestial choir,
 And smites the consecrated lyre.
 And may that minstrelsy, whose charm
 Can Rage, and Grief, and Care disarm,
 Can passion's lawless force controul,
 Soothe, melt, and elevate my soul!

The following Hymn to Health is distinguished by a *profusion*
of gay and beautiful poetic imagery.

O by the gentle gales that blow
 Refreshing from the mountain's brow,
 By the vermil bloom of morn,
 By the dew-drop on the thorn,
 By the sky-lark's matin lay,
 By the flowers that blooming May
 Sprinkles on the meads and hills,
 By the brooks and fuming rills,

Come;

Come, smiling Health, and deign to be
 Our queen of rural sports and glee.
 What sudden radiance gilds the skies!
 What warblings from the groves arise!
 A breeze more odoriferous blows!
 The stream more musically flows!
 A brighter smile the valley wears!
 And lo! the lovely queen appears.
 O Health, I know thy blue-bright eye,
 Thy dewy lip, thy rosy dye,
 Thy dimpled cheek, thy lively air
 That wins a smile from pining care.
 Soft-pinioned gales around thee breathe,
 Perfuming dews thy tresses bathe,
 The zone of Venus girds thy waist,
 The young Loves flutter round thy breast,
 And on thy path the rose-winged Hours
 Scatter their variegated flowers.
 See! the nymphs and every swain
 Mingle in thy festive train,
 With roguish winks, and winning wiles,
 And whispering low, and dimpling smiles,
 And many a tale, devised with care,
 To win the bashful maiden's ear;
 And sweetly soothing blandishment,
 And the coy air of half consent;
 And Joy, and rose-complexioned Laughter
 With tottering footstep following after.
 Goddesses ever blyth and fair,
 Ever mild and debonair,
 Stay with us, and deign to be
 Our queen of rural mirth and glee.

The remaining part of the volume presents us with *Rural Tales*, a *Poem on Runnymede*, *Corfica*, an *Elegy on the Death of a Lady*, *Miscellaneous Verses*, and the *Progress of Melancholy*, all written in blank verse. That our readers may be able to judge of the author's manner in this species of poetry, we shall lay before them the conclusion of *Runnymede*.

' Famed Runny Mead! thee I survey with awe
 And holy reverence. May no impious step
 Profane thy hallowed bounds. O ye, immerst
 In luxury or shameful sloth, the slaves
 Of pleasure, who neglect the warning voice
 Of public virtue, when a nation's tears
 Implore deliverance from oppression's rod;
 Or baleful penury—O ye who dare,
 In spite of shame, regardless of contempt,
 For paltry gold, or titles falsely deem'd
 Honours, your peerless birth-right sell, and bend
 Submissive to the yoke—O ye who bathe
 Your speech in honied flattery, who mould
 Your pliant features to assenting smiles,
 And heap mean incense on the splendid shrine
 Of arrogating pride—O false of heart,

Ye who enflamed with avarice, or revenge,
 Or envy, or ambition, dare assume
 The semblance of fair liberty, to fire
 The madding multitude, and from her dens
 Infernal to provoke the snaky fiend,
 Frantic Sedition—Hence ye tainted crew,
 Nor taste this air, nor with licentious step
 Profane this hallowed ground. The virgin choir
 Pierian here shall scatter garlands wove
 With flowers of Attica, and those that bloom
 By Aganippe's tuneful fount. The powers
 And virtues delegated to protect
 The human race, with Albion's antient chiefs
 Shall here assemble, and high councils hold
 To blast the might, to counteract the spells
 Of Vice, arch-necromancer; and secure
 The happiness ordained to mortal man.
 ' And now return, my vagrant Muse! full bold
 Hast thou adventured, and hast swelled a note
 Of higher utterance than befits the reed
 Of an unpolished minstrel. Yet the lay
 Flows not in vain, nor without high reward
 Of honour, if the illustrious few approve,
 Who value independence, and have vow'd
 By truth and virtue to maintain her power.'

We may observe, on the whole, that Mr. Richardson discovers a rich vein of sentimental and descriptive poetry, adorned with harmonious versification; and that he is, so far as we know, the first person that ever wooed the Muses, at least successfully, at St. Petersburg, where several of the poems have been written.

FOREIGN ARTICLES.

XI. *Oeuvres Philosophiques & Mathematiques de M. G. J. s'Gravesande rassemblées et publiées par Jean Nic. Seb. Allamand, qui y a ajouté l'Histoire de la Vie et des Ecrits de l'Auteur. 2 vols. 4to. with 29 copper plates. Amsterdam.*

THIS collection of the philosophical and mathematical works of the late professor s'Gravesande, contains such of his performances as had either become scarce, or been buried, as it were, in journals, or had never yet been published.

To this work is prefixed an accurate account of the life and writings of the author, by the editor.

The first treatise is an Essay on Perspective, in nine chapters, originally published in 1711, the first specimen of his rising talents, which gained him the esteem of some of the greatest mathematicians in Europe. The second, a Course in Algebra, with an Essay towards a Commentary on Sir Isaac Newton's Arithmetic.—The 3d. a Treatise on the Shock of Bodies, and on Power; which involved him in some disputes with Dr. Samuel Clark, and Mr. Calandrin.—4. Remarks on the Construction of Pneumatical Machines, and their proper dimensions; with some problems, relative to

to these subjects.—5. A Letter to Sir Isaac Newton, on the celebrated Machine invented by Orffiræus, for the examination of which our author had been invited by the landgrave of Hesse Cassel to his capital. He proves that the machine in question had continued in motion for two months, without being actuated by any external agent: and though he does not presume positively to determine whether it was a perpetuum mobile, he yet seems inclined to the affirmative; and was afterwards induced to demonstrate the possibility at least of such a perpetual movement.—6. A Letter on the Usefulness of Mathematics, against the frequent insinuations of Mr. le Clerc.

The second volume contains, 1. An Introduction to Philosophy, or a System of Metaphysics and Logic, with an Appendix on the Art of Argumentation by Syllogisms. Here he has admitted nothing but what was susceptible of a rigorous demonstration; and with regard to the hypotheses of various authors, he has contented himself with barely relating their sentiments.—2. Eight Metaphysical Essays, never before printed.—In the first he lays down some postulata, where he exhorts his readers to profit by his views, when good, and to pardon those in which he may happen to be mistaken; not to think themselves infallible, nor to reject any sentiment merely on account of its repugnancy to the opinions hitherto entertained by them; not to condemn him on account of any inferences which they might think themselves able to draw from his positions, before they had perused the whole of his performance: postulates of which both the justice and necessity are self-evident.—The Second Essay treats of Causes and Effects; and explains the principles on which he afterwards answers the most perplexing questions concerning free agency.—3. On Intelligent Beings, in general, and their Attributes.—4. Of the Free Agency of Intelligent Beings.—5. On Independent Existence, and the Existence of God.—6. On the Creation, and the Plan adopted by the Supreme Being in producing the Universe.—7. A Demonstration of the Unity of God, deduced from his Attributes.—8. An Examen of the Objections that may be made to his positions in the preceding Essays.

Concerning the whole of his Metaphysical Essays, we must here content ourselves with observing, that they are some of the most interesting and most excellent performances that ever have appeared on those very difficult and important subjects.

They are succeeded by a Letter on Free Agency, originally written in his early youth, but containing, in substance, the same principles as the preceding Essays.

A Mathematical Demonstration of the Attention of God in directing the Transactions of this World, drawn from the proportion of the numbers of male and female births; originally written in the Dutch language, and translated by professor Allamand, who has subjoined an account of an interesting dispute between Mr. s'Gravesande and Mr. Nicolas Bernoulli, on this subject.

A Letter on Falsehood, or Lying, examining the foundations of our obligation to speak truth.

An Examen of the Arguments used by Mr. Bernard in order to attack officious Falsehoods. Our author exposes the weakness and futility of these arguments; but without determining any thing concerning that particular species of falsehoods.

A Curious Dissertation on the Lawfulness of Trading in South-Sea Stocks.

A Letter to Mr. Saurin, on the Motion of the Earth, occasioned by the miracle wrought in favour of Joshua.

The collection is concluded with three academical speeches, pronounced and first published in Latin, and now translated by the editor: the first, on the Usefulness of Mathematics, in all the Sciences;—the second, on Evidence;—in the third, he shews that true philosophy has always had its votaries, and that it has never been an object of contempt.

From the whole of this author's works, as well as the general tenor of his life, it must be admitted, that a true philosopher is one of the most useful and respectable members of a state.

FOREIGN LITERARY INTELLIGENCE.

12. *Eloge Historique de la Faculté de Médecine de Paris. Discours pour les lauriers Academiques, traduit du Latin, et prononcé aux Ecoles de Médecine. Par Maître Jacques Albert Hazon, Docteur Médecin, Président de l'Académie. 4to. Paris.*

THAT to obtain so glorious a prize as the academical laurels, the learned orator exerted all his eloquence, in a numerous and brilliant assembly, may readily be allowed; but what chiefly recommends his performance to our notice, is the multitude of facts on which he grounds the claims of the faculty to the respect of the public. He traces their merits through a long succession of ages; he proves that illustrious body to have been, in general, actuated by the spirit of humanity and patriotism, and records a variety of their excellent and well digested institutions.

If there be any thing valuable in human praise, it is the solidity, number, and weight of the merits on which it is founded; for which it may be bestowed without a blush, appropriated with a heart-felt, lasting satisfaction, and by displaying the deserts of an illustrious body in former ages, incite in its successive members such an emulation in the pursuit of knowledge as may prove beneficial to society, and honourable to themselves.

13. *De Generis humani consensu in agnoscendâ Divinitate. Opus Metaphysicum, Criticum, et Historicum, in quo plures recentiorum incredulorum, præsertim Petri Baylii, confutantur errores, ac plurimi illustres viri, plurimæque gentes tum veteres tum recentiores ab Atheismi notâ vindicantur. Conscripsum ab Aloysio Brenna Romano S. J. in Florentino ejusdem Societatis Lyceo Philosophiæ Professore, &c. 2 vols. 4to. Florentiæ.*

This laborious writer, from a review of almost all the ages and nations of the earth, from the monuments of history and tradition, and the accounts of voyagers and travellers, asserts the universal concurrence in the belief of the existence of a Supreme Being: he likewise enters into personal details, and endeavours to vindicate several celebrated personages, such as Pope Leo X. cardinal Bembo, Viviani, &c. from the odious suspicion of having been atheists.

14. *Mémoires de l'Académie Royale de Marine, Tome Premier. 4to. (with plates.) Brett.*

This marine academy was founded in 1752, for the improvement of navigation in general; and from this first volume of their Memoirs, appears to be composed of able officers and navigators, profound mathematicians, and learned professors.

15. *Tableau de l'Analyse Chimique, ou procédés du Cours de Chimie de M. Rouelle, Apothicaire, de S. A. S. M^{gr}. le D. d'Orleans, &c.* 12mo. Paris.

This register of the proceedings in experimental chymistry, exhibits with uncommon justness and precision the results of 528 articles, in 182 pages.

16. *Lettre à M. le Monnier, de l'Académie des Sciences, &c. sur la Culture du Café.* 12mo. Paris.

Treats chiefly of the culture of coffee in the islands of France and Bourbon. The author appears to be well acquainted with his subject.

17. *De la Philosophie, par M. Beguin, Professeur de l'Université de Paris, &c. Tome I. with cuts.* 8vo. Paris.

After a plain and satisfactory account of the various objects treated in a course of philosophy, of the nature of that science in general, and its divisions, professor Beguin begins his Elements with an Abridgment of Chemistry.

18. *Histoire de Maurice, Comte de Saxe, Duc de Courlande, &c. Maréchal Général des Camps et Armées de S. M. T. Chr. Par M. le Baron d'Espagnac, Gouverneur de l'Hotel-Royal des Invalides.* 12mo. 2 vols. Paris.

Most of marshal Saxe's private adventures as well as the important and conspicuous part which he sustained in several wars, are well known to the generality of our readers. We may therefore content ourselves with observing that the events of his life have here been, if not minutely, yet faithfully, related, and his military transactions distinctly and judiciously reviewed by an officer of eminent merit, who served seven years under his command, and was honoured with his intimacy and confidence.

19. *Dictionnaire de la Noblesse, contenant les Généalogies, l'Histoire et la Chronologie des Familles Nobles de France; l'Explication de leurs Armes, et l'Etat des grandes Terres du Royaume, aujourd'hui possédées à Titre de Principautés, Duchés, Marquisats, Comtés, Vicomtés, Baronies, &c. par Création, Héritages, Alliances, Donations, Substitutions, Mutations, Achats, ou autrement—On a joint à ce Dictionnaire le Tableau Généalogique, Historique, des Maisons Souveraines de l'Europe, et une Notice des Familles Etrangères les plus anciennes, les plus nobles, et les plus illustres. Par M. de la Chenaye-des Bois.* 6 vols. 4to. second edition. Paris.

This work, which is intended to comprise the genealogical and historical enumeration of the nobility of France; of the sovereign houses of Europe; and of the most ancient, noble, and illustrious foreign families, will probably be exceedingly voluminous: the sixth quarto volume contains the letters E. and F.

20. *Traité de Météorologie, contenant, 1. l'Histoire des Observations Météorologiques; 2. Un Traité des Météores; 3. l'Histoire et la Description du Baromètre, du Thermomètre, et des autres Instrumens Météorologiques; 4. Les Tables des Observations Météorologiques et Botanico-Météorologiques; 5. Les Resultats des Tables & des Observations Météorologiques. Par le P. Cotte, Prêtre de l'Oratoire & Curé de Montmorenci, Correspondant de l'Acad. Roy. des Sciences.* with 14 plates. 4to. Paris.

The utility of accurate meteorological diaries for physicians, naturalists and husbandmen, is evident: and the present perform-

ance appears to be the result of continual and well directed diligence and close attention.

21. *La Pharsale, Poëme. Par M. le Chevalier de Laurès. 8vo. Paris.*

This poem is not a mere translation, but a free imitation of that of Lucan; perhaps superior to the performance of the Latin poet, with regard to the plan in general, but inferior in point of versification.

22. *La Vraie Philosophie. Par M. l'Abbé M——. 8vo. Bruxelles.*

This reverend philosopher endeavours to display the operations or essential influence of the Supreme Being; in the physical, moral, and supernatural order of things: his work contains many useful and edifying, and several original, thoughts.

23. *Dictionnaire Raisonné de Diplomatique, contenant les Regles principales & essentielles pour servir à déchiffrer les anciens Titres, Diplomes, et Monumens, ainsi qu'à juger de leur Date et de leur Authenticité. On y a joint des Planches rédigées aussi par Ordre Alphabétique & révuës avec le plus grand soin, avec des Explications à chacune pour aider également à connoître les Caractères et Écritures des differens Ages et de différentes Nations. Par Dom de Vaines, Religieux Bénédictin de la Congrégation de St. Maur. 2 vols. 8vo. Paris.*

A complete, judicious, accurate, and useful abstract of the most valuable works on the diplomatics, illustrated with the necessary plates.

24. *Théâtre Lyrique, de M. de la J. 2 vols. 8vo. Paris.*

Of the operas contained in this collection, the greater part are not destitute of merit; and the Essay on Operas, prefixed to the first volume, contains several just and original reflexions.

25. *Lettre Critique sur notre Danse Théâtrale, adressée à l'Auteur du Spectateur François, par un Homme de mauvaise Humeur. 8vo. Paris.*

The writer of this pamphlet appears indeed out of humour with the performances of the Parisian stage-dancers; he earnestly exhorts them to render their dances more expressive and more pantomimical. His style is frequently animated; "Où êtes-vous," he cries, "sublime Pylade? Où êtes-vous, gracieux Bathylle?"

MONTHLY CATALOGUE.

P O E T R Y.

26. *Poems by Mr. Potter. 8vo. 3s. sewed. Wilkie.*

THIS publication consists of the following pieces: A Birthday Thought; Cynthia; Verses to the same, with a present of Crow-quills; Retirement, an Epistle to Dr. Hurd; a Fragment; Verses to the Painter on Mrs. Longe's Picture of Spixworth; an Ode to Philoclea; Verses to the same, exemplifying the Absurdity of an affected Alliteration in Poetry; Two Pieces in Imitation of Spencer; Holkham, inscribed to the Earl of Leicester;

ter; Kymber to Sir A. Woodhouse; and a Chorus from the Hecuba of Euripides.

In these pieces the versification is generally smooth and harmonious, the language strong and expressive. The author seems to have studied Mr. Pope with great attention; and in several passages has happily imitated his manner. The following lines on Mrs. Longe's Picture will give the reader a competent idea of his poetical abilities.

'Thy skill, we know, can figure out the fair,
Draw the bright form, and give the graceful air;
Bid the free ringlets elegantly flow,
To shade the swelling bosom's mimic snow:
The lofty forehead's milky way extend,
And its fine arches delicately bend;
Tis thine to bid the living light'nings fly,
And all the lustre of a radiant eye;
To catch the bloom that glows on beauty's face,
The soft seraphic smile's attractive grace;
The sweetness of the female form divine,
And all the wonders of the art are thine;
Art, that to beauty can new beauties give,
And bid its heighten'd charms more charming live,
When this fair form with raptur'd gaze we view,
Scarce can th' astonish'd mind conceive it true;
As such perfection, not by nature wrought,
Spoke the creative painter's vivid thought;
But let the bright original appear,
And all that æmulous art has figur'd fair,
Form, beauty, grace, now deem'd so exquisite,
Fade in the blaze of her superior light:
With different force the beams of glory shine,
And human art must yield to pow'r divine.'

Holkham and Kymber are imitations of Pope's Windsor-Forest.

27. *The Matron. An Elegy.* 4to. 6d. Johnson.

Pleasing imagery and tender sentiment are happily combined in this elegiac poem, the author of which excites our sympathy, not by trite and general topics of lamentation, but by describing in a pathetic manner the virtuous character of the person that is deplored. The flowery fields, and the agreeable objects of pastoral life are here rendered subservient to the sympathising emotions; and whilst the author affects the heart, he raises beautiful pictures in the imagination.

28. *Poems on Different Subjects. Containing a Versification of some Parts of the Psalms of David, The Squire and his Setting Dogs. A Receipt to make Modern Novels. A Riddle, &c.* 4to. 1s. 6d. Kearsley.

The practice of publishing religious poems along with those of a ludicrous nature, ought, in our opinion, to be exploded. Contrast, in such a miscellany, produces not the same advantageous effect as in other cases: for the mind revolts at a comparison of such incongruous objects; nor can the temper which

is cherished by the one, immediately give place to the emotions of mirth which the other endeavours to excite. Abstracting from these considerations, these poems are not void of merit.

29. *Aglaura. A Tale. Taken from the French in Marmontel's Moral Tales* *. By Mr. Trapaud. 4to. 1s. Brotherton and Sewell.

Though nothing but the ornament of verse was wanting to render the tale of Aglaura an agreeable poem, yet Mr. Trapaud is very far from having improved the original by his attempt to adorn it with that embellishment. The versification is extremely unharmonious, and the production can boast of little else of the requisites of poetry than metrical composition.

30. *A Second Letter from Oberea, Queen of Otaheite, to Joseph Banks, Esq.* 4to. 1s. E. Johnson.

This *amorous* epistle breathes the same *Ovidian* spirit with the former from her Otaheitean majesty. The author has described the fervour of passion in lively strains, which are rendered peculiarly striking by the novelty of the incidents and manners introduced.

31. *Folly, a Satire.* 4to. 6d. Payne.

When we behold so short a satire as the poem here presented to the public, we cannot avoid concluding that the author's observations on life are extremely circumscribed. If this be really the case, he has certainly acted right in prosecuting the subject no further; but, for the same reason, we think he ought not to have entered upon it. The poem is as much entitled to the appellation of Vice as of Folly: nor is either of those objects exposed with such force of sentiment as to evince that the satirist possesses a distinguished talent for this species of composition.

32. *The Fox; an Elegiac Poem: sacred to the Memory of a late R***i H*****ble Personage.* 8vo. 1s. Snagg.

An ironical lamentation on a nobleman lately deceased, too diffuse to be poignant, and too malevolent to render the character obnoxious to candid readers.

33. *The Cub, a Satire. Dedicated to Lord Holland.* 4to. 1s. 6d. Allen.

The principal motive to this rancorous effusion appears to be a resentment against a certain honourable gentleman for endeavouring to restrain the abuse of the press.—Were every written violation of good sense, truth, justice, and decorum, with every puerile and impertinent production published under the title of Satire, rendered cognizable by the laws, what a disagreeable and invidious task would be saved to the Critical Reviewers!

* The Shepherds of the Alps.

34. *The Mystic-Miracle; or Living Grave. A Poem. Inscribed to the rev. Mr. Lindsey. 8vo. 1s. French.*

This performance is a versification of the story of Jonah, and is designed to exemplify the pernicious effects of disobedience.

Sir Richard Blackmore is celebrated for the rumbling of his verses *. But the knight was in *this* respect a mere ballad-maker, compared with the author of the *Mystic Miracle*. Observe in what a ranting strain the latter describes a tempest!

' Now gath'ring clouds the face of heaven deform,
And drizzling mists prognosticate a storm;
The lights begin to choose another sphere,
The lucid skies their mourning garments wear,
From whose sad eyes a tide of tears are hurl'd,
That seems a second deluge to the world.
Drunk with the waves, behold the vessel reel,
And scarcely stand on its unstable keel.'

' But senseless Jonah is involv'd in sleep,
Those eyes are clos'd, that ought to wake and weep:
The winds, that seem to bellow, *drown, drown, drown,*
Rock but his cradle, while he snores on down.'

When the poet composed these verses, we are persuaded he was under the inspiration of Bacchus, or some enthusiastic impressions.

35. *Modest Exceptions, from the Court of Parnassus, to Mrs. Macaulay's Modest Plea. By the Author of The Doctor Dissected: A Poem. 4to. 1s. Bew.*

This writer, who calls herself Stella, is the author of a small poetical piece, published in the year 1771, intitled, *The Doctor dissected, or Willy Cadogan in the Kitchen*. What she means by her *Modest Exceptions* we hardly know: unless it is, that she disapproves of Mrs. Macaulay's unfavourable representation of the present age, with respect to the small encouragement of literary merit; or, objects to some of that lady's political sentiments. We are inclined to suppose that the latter is partly the case, by the following lines:

' To sum up all, in manner short and plain,
" Sooner shall Birnham-Wood reach Dunfinane."
The Frith of Forth the Medway sooner join,
From filth to cleanliness the Scots incline,
Corn shall on Alpine mountains sooner grow,
Lambs sooner *bleat*, and the Scotch thistle blow,
Than Kate Macaulay's breast with loyal zeal shall glow.' }

Stella is no poetical shepherdess, no writer of pastorals; otherwise she would not have placed the *bleating of lambs* in the list of impossibilities.

* What? like Sir Richard, rumbling, rough, and fierce,
With arms, and George, and Brunswick crowd the verse;
Rend with tremendous sound your ears asunder,
With gun, drum, trumpet, blunderbuss, and thunder?

Pope's Imit. of Hor. Sat. 1.

Poets

Poets generally speak of mounting Pegasus, when they purpose to ascend to the top of Parnassus. But Stella informs us, that, when she repairs to the court of Apollo and the Muses, she *walks* and *flies* at the same instant.

‘ My pen just dipt in the Pierian spring,
To climb Parnassus, I am *all on wing* ;
Cautious and *slow*, the steep ascent I tread,
With all my imperfections on my head.’

It is said of Eve, that,

‘ Grace was in all her steps.’

If Stella should not be thought to move with so much grace and dignity, let it be considered, that she is not walking in the fine lawns of Paradise, but climbing up a steep mountain, which she thus describes :

‘ Rugged the path, with peril so beset,
I know not to advance, or to retreat :
Each passenger I view, with churlish frown
(Enough to knock a bashful poet down),
Bids me descend, the vast attempt give o’er,
And never, never, be ambitious more.’

D R A M A T I C.

36. *The Waterman; or the First of August: A Ballad Opera, in Two Acts. As it is performed at the Theatre-Royal, Hay-Market.* 8vo. 1s. Becket.

The author of this Opera informs us, that finding among the different pieces he has composed for the public entertainment, a number of ballads which had cost him much pains, and are little known, he thought he could not employ his leisure to better purpose than by forming them into a ballad farce, with suitable dialogue. As the songs, for the most part, are of a casual nature, they seem to have been little adapted to Ranelagh, or the theatre, in their detached state ; but they are introduced with *tolerable propriety* into this Opera, the dialogue of which serves as a good ground-work for displaying them to the best advantage.

C O N T R O V E R S I A L.

37. *Reflections on the Apology of the rev. Theophilus Lindsey, M. A. late Vicar of Catterick, in Yorkshire.* 8vo. 1s. 6d. Buckland.

We may always observe, that controversial writers charge their opponents with want of charity and candor. Perhaps it is hardly possible for any man to speak freely of the opinions he thinks erroneous, without giving offence.

Mr. Lindsey having asserted, that the Trinitarian doctrine “ was first established, and has been *all along* supported by violence and the secular power,” the author of these Reflections, replies, that this is an uncharitable insinuation ; in plain English implying, ‘ that it could not be supported by any other method ; that it would not stand the test of argument ; that its advocates have therefore had recourse to the sword.’ He points out some other

other expressions, which, he thinks, are calculated rather to promote discord, than benevolence and good will; and then proceeds to shew, in opposition to the sentiments of Mr. Lindsey, 'that there are in scripture clear evidences of worship to the Son and Spirit of God.'

The Apologist, among other scriptural authorities, in favour of his opinion, produces the following passage, in which, he says, our Saviour seems in words, as express as can be used, to forbid men's offering prayer to himself. "In that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." John xvi. 23. Our author states the meaning of these words, and subjoins this remark:

'The very expression *in my name*, shews that there must be a practical regard to Christ, in all prayer that is acceptable; and if the christians of the apostolic-age, did not consider this text, as a prohibition of prayer to their Lord, but did *actually* pray to him; if Stephen prayed to him *to receive his spirit*, and Paul committed his soul to him, 2 Tim. i. 12, then nothing can be deduced from this passage, to the prejudice of the doctrine I am pleading for, divine worship to Christ.'

The following observation, he thinks, will supersede many of Mr. Lindsey's objections.

'Our Saviour did not professedly insist upon worship, when upon earth; as that would not have been consistent with his state of voluntary humiliation.' But in answer to this argument it may be said, that our Saviour's humiliation could be no reason, why he should not have directed his followers to pray to him, after his ascension.

This writer proposes his sentiments with that calmness of temper, and that apparent regard for truth, which intitles his performance to a favourable acceptance.

D I V I N I T Y.

38. ANTANAPXIA, or an Enquiry into the true Acceptation or Idea of Religious Liberty, as set forth in the Scriptures of the New Testament. 8vo. 2s. Bingley.

This writer gives us the following description of religious liberty.

'Religious liberty is a conditional redemption from sin and the consequent curse of the moral law; an absolute discharge from the observance of the ceremonial law, whereby a free entrance is opened for the admission of the Gentile world; subject, however, to the civil power, for the better securing the peace and safety of the communities it governs.

'It is also subservient to the spiritual power of the evangelical governors of the church of Christ, for the better edification of its members, and their surer instruction and guidance in the true knowledge of the scriptures.

'It again invites all men to search the scriptures, and thence collect those rules of faith and practice, by which, through the assist-

assistance of God's grace, co-operating with their own sincere endeavours, directed and promoted by their spiritual pastors, all men are at liberty to work out their own salvation.*

This acceptance of religious liberty is explained and vindicated in an able manner.

39. *The Mystery of God and Man: the Union of the Human with the Divine Nature.* 8vo. 2s. Lewis.

This writer is one of those illuminated geniuses, who vilify and despise human literature, telling us, 'that the meek and lowly self-denying peasant may have as just and clear conceptions of God, and as great, if not greater manifestations thereof, as he who is learned in grammar, logic, philosophy, and physics.'

But though it must be granted, that the philosopher cannot form an adequate idea of the Supreme Being, yet it will certainly be found, that his representations of the Deity are more rational, consistent, exalted, and honourable, than those of the illiterate peasant.

Let us however enquire what notions of the Deity this *arrogant* writer has exhibited. We give him this epithet on account of the contemptuous arrogance, with which he speaks of the pastors of the church, representing them as 'teachers of lies,' entertaining 'mean, gross, absurd, false, and dishonourable conceptions of God.'

* The manifestation out of the dark incomprehensible abyss of Deity, is called the Son; that is, God made known, which is God alone; for whatever remaineth unmanifested is in darkness itself, and as NOTHING to our conceptions.

* That the dark unknown abyss of Deity is called the Father, is in the utmost propriety and truth, since we know that light itself, with whatever is manifested, must arise out of darkness. The light is God, and God is light; while the depth of Deity is inconceivable DARKNESS.

* The manifestation in the light being God alone and called the Son, is not another, but the same indivisible essence: God the Son is God the Father made known; so when essential Deity is spoken of in Scripture, it is called God the Father.'

We shall leave the intelligent reader to make his own remarks on this mysterious jargon.

A considerable part of this tract is taken up in proving, that the judgment, the resurrection, and the dissolution of the world, are not events to be expected hereafter; but operations now carrying on in the church, and in the souls of men.

40. *Catechetical Exercises*, by Charles Bulkley. 12mo. 3s. sewed-Johnson.

This is a very useful performance. The author conducts his young pupils through a course of lectures on the Being and Attributes of God, the Works of the Creation, the Nature of Man, a Future State, the Truth of Christianity, and other important

portant and interesting topics. His notions of revealed religion, and the divine nature are rational; his method of communicating his instructions easy and familiar.

NOVELS.

41. *The Fortune-Teller.* 2 Vols. 12mo. 5s. sewed. Bew.

Although we do not pretend to the art of divination by the assistance of the stars, nor ere

‘Consult a house above to know

Who ’twas that robb’d a house below,’

we look on ourselves, in some degree, as fortune-tellers. It may happen, indeed, that our predictions, like those of other pryers into futurity, may sometimes not be verified by events, but we are pretty confident that we are not mistaken in predicting some reputation to the Fortune-teller before us, who, besides possessing the very desirable talent of telling a story agreeably, has no inconsiderable knowledge of mankind. The pictures which he has drawn in the course of his work are, it is true, rather high-coloured, but the parts are perfectly consistent. We know no better method of forming a judgment of this last particular, than appealing to our own feelings, which declare strongly in his favour. His work comprehends a detail of the various events of his life, which are entertaining, although chiefly written in a satirical vein.

The book concludes with a discovery greatly to the advantage of the Fortune-teller, on which, as he is *an honest fellow*, we heartily congratulate him.

42. *The Vizirs, or the Enchanted Labyrinth, an Oriental Tale.* By Mad. Fauques de Vaucluse. 3 vols. 12mo. 7s. 6d. sewed. Riley.

Those who are fond of this kind of reading, may not think their time thrown away in the perusal of these volumes. We have very little relish for the affected imitations of Eastern eloquence, which are now so frequent; and the Vizirs has not contributed much to the alteration of our taste. We are promised, in four *handsome* volumes, *The Transmigration of Hermes, or the Laws of Nature, a Philosophical Romance*, by the Author of the Vizirs. We hope, that the style of it will be less *fantastical* than that of the present work, as we cannot read without disgust such language as the following: ‘While the Vizir was stringing the unguine pearls of feigned counsel on the thread of insincerity, the cheeks of Kishtasb were discoloured with various passions, and his heart was too large for the purple walls that confined it.’

MEDICAL.

43. *Select Cases in Physic, which have been treated at the Waters of Aix La Chapelle.* By J. Williams, M. D. 8vo. 2s. 6d. sewed. Becket.

In our Review of Dr. Williams’ Advice to People afflicted with the Gout*, we remarked that he had produced no cases in

* See Crit. Rev. vol. xxxvi. p. 430.

support of the method of cure which he recommended ; but this objection we have at length the pleasure to find removed by the performance now before us. We are here presented with a detail of thirty-four cases, many of them arthritic, in which the waters of Aix la Chapelle have been observed to prove beneficial or pernicious, according as they are properly or imprudently used ; a diversity of effects which will ever succeed the administration of a powerful medicine. It appears in general, that these waters are not adviseable where there is a great acrimony of the juices, and an irritability of the fibres. Dr. Williams' discovery of the advantage of the waters of Aix la Chapelle to persons afflicted with the gout, must prove no less auspicious to the practice of physic, than his having ascertained the cases in which the use of them may be attended either with detriment or success.

44. *An Essay in favour of such Public Remedies, as are usually distinguished by the Name of Quack Medicines ; wherein the Objections hitherto made against them are fully answered, and their Virtues set forth in a Proper Light.* 8vo. 1s. Crowder.

The arguments advanced by this writer in favour of quack medicines, apply indiscriminately to every nostrum ; and therefore, as we cannot admit the efficacy, or even safety of all such medicines, we must of consequence reject the force of the reasoning which tends to establish them universally in an equal degree of estimation. It would perhaps be unjust to deny the good effect of almost every quack medicine on some occasions ; but when we consider that medicines regularly prescribed for particular persons frequently fail of success, or sometimes even prove injurious, what confidence can be placed in the salutary operation of nostrums, administered without any regard to the various circumstances of patients ?

MISCELLANEOUS.

45. *Of Temperance and Intemperance : their Effects on the Body and Mind, and their Influence in prolonging or abbreviating Human Life.* By Edward Harwood, D. D. 8vo. 2s. 6d. sewed. Becket.

The learned and ingenious author has described the pernicious effects of intemperance of every kind, and the salutary consequences of the opposite virtues, in a very spirited and agreeable manner.—In the ninth section he has given us many remarkable instances of longevity, attained by a uniform course of temperance, and simplicity of diet. In the concluding chapter he has exhibited a collection of the sentiments of some of the greatest and wisest philosophers on this subject ; by which it appears, that the judgments of the most intelligent persons, in all ages and nations of the world, have harmonized in recommending temperance, as indispensably necessary to the preservation and well being of human nature, and in condemning excess in eating
and

and drinking, as productive of the worst effects, both on the body and mind, and inevitably abbreviating human life.

In the present age, when every sensual indulgence is considered as an instance of politeness and spirit, this publication is extremely seasonable, and merits our warmest recommendation.

46. *Miscellaneous and Fugitive Pieces. Vol. III. 8vo. 3s. 6d. sewed. Davies.*

In this collection, the editor has given us—A Review of Memoirs of the Court of Augustus; Observations on the State of Affairs in 1756; A Description of the Grotto of Antiparos; A Review of a Philosophical Enquiry into the Origin of our Ideas of the Sublime and Beautiful; The Lives of Lord Bolingbroke, and Archdeacon Parnell, by Dr. Goldsmith; The Life of Father Paul Sarpi; The Life of Dr. Eachard; Fragment of a Copy of Verses to Lord March, &c. with Notes Variorum, supposed to be written by B. Thornton; An Inspector, N^o 66666, by the same; History of the most amazing and sagacious English Dog, written by himself; An Introduction to the Theory of the Human Mind, by J. Usher, author of Clio; An Ode on the Author's Birth-Day, by Hawkins Brown; An Author to be Let, by R. Savage; Public Spirit, a Poem, by the same; The Play-house, a Satire, by A. D——; Faction Displayed, a Satire; The Tears of Genius, an Ode, by J. T. An Ode to Simplicity, by the same; An Ode to Sympathy by the same; Sympathetic Bliss, an Ode to the Lark, and Simplicity, a Pastoral, by the author of the Cave of Morar; the Character of Cellini; Prologues by Mr. Craddock, &c.

This volume, though perhaps not equal to either of the former, contains several valuable productions. Mr. Thornton's Fragment with Notes Variorum is a piece of admirable humour.

47. *Free and Impartial Remarks upon the Letters written by the late Right Honourable Philip Dormer Stanhope, Earl of Chesterfield, to his Son Philip Stanhope, Esq. 4to. 1s. 6d. Bew.*

In these Remarks, the author enquires into the morality of some of his lordship's precepts, the justness of his opinions, and the consistency of his principles. In general, he treats the noble writer with fair argument, and sometimes with pleasantry. Those who have perused the Earl of Chesterfield's Letters with impartiality, will probably admit that they are liable to the objections contained in these Remarks; while, at the same time, they will consider the greatest part of that epistolary correspondence as one of the most valuable publications of late years.

48. *A Practical Essay on a Cement, and Artificial Stone, justly supposed to be that of the Greeks and Romans, lately re-discovered by Mons. Lorient. 8vo. 1s. Cadell.*

The rapidity with which the Romans appear to have completed their buildings, with the small stones they used, have
af-

afforded matter of speculation to succeeding architects, respecting the nature of the cement that they employed for binding their materials, and which could render their buildings so durable. Most of the Roman monuments remaining, if we except a superficial coating with which they are faced, are found to consist of nothing but pebbles and other small stones, originally thrown together at random in caissons, and bound with a kind of mortar, which seems to have been thin enough to penetrate the smallest interstices, and so form one solid whole. Of that kind this mortar was, M. Lorient certainly took the most proper method for discovering. He examined almost all the Roman monuments in France; he considered all the materials which nature afforded in the places where they were erected; he compared and combined all the possible local resources that could have been used; and from the whole he was induced to conclude that the Romans employed no other materials than such as are made use of at this day, but that they had another method of mixing and using those materials. He ascribes the whole effect to their cement, which, from experiments he has tried, he supposes to have been made by putting a certain proportion of powdered quick lime to slacked lime, and kneading them together. This mixture he has observed to consolidate almost as readily as metals in fusion, and to become a kind of instantaneous petrification. This discovery, which does great honour to M. Lorient's ingenuity, is not only curious, but may be rendered of great advantage to the public.

49. *The Gentleman and Builders Director; containing Plain and Familiar Instructions for erecting every Kind of Building, according to their respective Classes, as regulated by an Act of Parliament, passed the last Sessions, for the better regulating of Buildings, and more effectually preventing Mischiefs by Fire. By William Robinson, Esq. 8vo. 1s. 6d. Kearsly.*

The intention of this pamphlet is to communicate a knowledge of the late act of parliament for the regulation of buildings, which, as being extremely prolix, and often perplexed, is very unfit to be consulted by workmen; who without such knowledge, however, may readily fall into trespasses that lead to punishment and forfeitures. This production seems well calculated for answering the purpose, and cannot fail of being useful.

50. *The Complete Florist; or the Lady and Gentleman's Recreation in the Flower-Garden. 12mo. 2s. Snagg.*

Some circumstances afford reason to conjecture that this Florist derives his knowledge from books which are now regarded as rather antiquated. In general, however, his directions may be accompanied with success, though he might have withheld his astrological rules, without any prejudice to his readers.

